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E. M. RICH

~~G. H. GATER,~~

*Education Officer.*

DEPARTMENT,

R BRIDGE, S.E. 1.

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## EDUCATION LIBRARY

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## The Outlook Tower

### A VISIT TO CENTRAL EUROPE

On the 9th October Mr. Fleming-Williams, Art Master at St. Christopher School, Letchworth, and I started out with a small band of Hungarian children who were returning to Budapest—a few stragglers who had been in charge of the Children's Hospitality (After-Care) Committee. At Utrecht we joined the Hungarian Red Cross train, which was taking home about 500 Hungarian children who had been receiving hospitality in Holland. One cannot help admiring the steadfastness with which the Dutch have put their hands to the work of helping the people of Central Europe. Holland has offered so much hospitality, both to adults and children, that a large percentage of Dutch families have a constant visitor from Central Europe. These visitors are always sent back with many presents of food and clothing.

Mr. Fleming-Williams left the train at Vienna as he was to visit Prof. Cizek and his famous school of art. In our April issue Mr. Fleming-Williams will give an account of his work with Prof. Cizek.

I went on to Budapest. Unfortunately conditions both in Budapest and Vienna are as bad as ever, and the Children's Hospitality (After-Care) Committee will have to continue its work of feeding the children who have been guests in England. The suffering is felt mostly among the middle classes. We will quote a few figures to shew the dire struggle to live which is taking place in Central Europe. It is a wonder that any of the people of these countries have any hope or courage left in them to give to the consideration of new educational ideas.

A post office official in 1914 received 12,000kr. (£500) per annum, and now receives 118,200kr. (£9 17s.) A chief inspector earns 79,200kr. per annum (£6 12s.) An egg in 1914 cost .07 kr. The price to-day is 25kr. A suit of men's

clothes costing 60kr. in 1914 now costs from 15,000kr. to 30,000kr.

### MRS. LADISLAUS DOMOKOS AND *THE NEW SCHOOL*, BUDAPEST

I lectured for *The New Education Fellowship* in Budapest, Vienna and Berlin, and visited an interesting co-educational school in Budapest, *The New School*, under the supervision of Mrs. Ladislaus Domokos. This School has been in existence for eight years, and has incorporated many of the new ideals in education into its work. Little, as yet, has been done in the State schools towards progressive education.

### VIENNA. THE UNIVERSAL LIBRARY FOR CHILDREN

At Vienna I had the good fortune to be the guest of Frau Scheu-Riesz, an exceedingly interesting woman, an authoress and well-known internationalist. Our readers will be interested in her scheme for a children's international library, which has as its object the translation into every language of the best-known literature of every country, and its publication at small cost, so that every child can possess a library of its own of the best literature of the world. Frau Scheu has made a commencement in German-speaking countries and has translated 80 books into German. The hope is that these books will be substituted for the ordinary readers in schools, and this has been done already in the State schools of Austria. Teachers of German will find these books exceedingly valuable, and I have obtained a consignment which enables *The New Era* office to sell at the low price of 4d. each, plus 1½d. postage. (Postage on a half-dozen, 6d.; postage on a dozen copies, 11d.) These charming booklets are bound in different colours, each with a delightful illustration on the outside, and sometimes a few wood-blocks inside.



A list giving the titles of the books is enclosed.

### MONTESSORI SCHOOL IN VIENNA

In Vienna is a small Montessori school which is one of the most perfectly equipped and decorated that I have seen. It is the only Montessori school in Vienna, and, alas, like everything else, is suffering from want of money and may have to close.

### DR. OTTO ROMMEL AND HIS SCHOOL

The building was formerly a military school, and after the Revolution it was transformed into a school for boys from 10 to 18 years of age—scholars from the elementary schools who were worthy of a secondary education. The school is practically free. There are 280 boys, and the school has been developed on the most modern principles, with self-government, no punishments and free time-tables. Arts and crafts figure largely in the school. This is one of six such schools in Austria, four for boys and two for girls. The children who attend are about 70 per cent. from the middle class, about 15 per cent. from the working classes, the remainder being children of rich parents who are interested in the new type of education and who pay school fees.

Dr. Otto Rommel, the headmaster, promised to write an article on the school for *The New Era*, and has also agreed to attend *The New Education Fellowship Conference* at Territet in August, and speak on the new movements in education in Austria.

### BERLIN. HERR BLUME AND HIS SCHOOL AT TEGEL, BERLIN

I went on to Berlin to meet the Editor of the German edition of *The New Era*, Dr. Elisabeth Rotten, and was able to visit two schools during my brief stay. The first is an experiment which arose through the enthusiasm of a teacher in one of the Berlin secondary schools, who took his class for a camp on an island about one and a half miles from Berlin. He found that after the life there it was

quite impossible to go back to the orthodox teaching in an ordinary secondary school, and he therefore obtained permission to start a school in a small house on the island. Herr Blume has collected a band of enthusiastic boys who enter fully into the experiment, and live a free and happy life, embodying the new ideals in education in the school community. The position is ideal, and if money can be obtained, and adequate buildings put up, it should prove a very valuable addition to the growing company of experimental schools.

### THE DAHLEM SCHOOL

At Dahlem, a suburb of Berlin, I saw a new co-educational school. It has 63 children aged from  $8\frac{1}{2}$  to 16 years.

### NEWS FROM MOSCOW

I had the pleasure of meeting the head of an interesting college in Moscow, who told me that the Russian Government has organised colleges to enable teachers from all over Russia to be trained in the new methods of education. The expenses of the teachers are paid and also a salary during training. While one appreciates a Government capable of recognising the value of providing such institutions, one cannot help wondering what effect the imposition of the new education upon schools will have, as one feels that the first essential of the new education is that it should be a natural growth from within and not in any way imposed from without. In reflecting generally on the education in countries visited, several aspects are worthy of mention, viz.: (1) The wonderful effect of the Youth Movement in Germany on the new schools in that country. Reforms are coming from the children themselves, and they are conscious that they are building experimental schools. This is especially noticeable in Herr Blume's school where the enthusiasm of the children for their ideals made them face many hardships arising from lack of accommodation and even of proper food owing to want of funds. (2) As the new education is part of the programme of the Socialists, it has become a



political question, which is much to be regretted, and, as in Austria especially the Socialists are re-acting from the clericalism of the orthodox parties, the schools are inclined to be very materialistic. In some cases where everything is to be found that we connect with the new education, the one essential is missing, namely, a free, spiritual atmosphere. (3) In Germany the educational experiments have been very much more daring than in any country I know, especially in Hamburg. It is possible for the teachers to choose their own head in elementary schools, and this can be done in the secondary schools in two States, the system not having been adopted as yet in all the States. The secondary school teachers in the other States have refused this method of choosing their head as it would mean no extra salary and no possibility of promotion to headship. The election is always for five years. (4) Germany has been far more daring than we have in the question of the selection of school subjects. In the new schools the pupils are allowed to drop entirely a particular subject if they wish. The fact that no examination is taken until eighteen years of age is, of course, a great help to teachers in the new schools. (5) I noticed, especially in Germany, that the teachers in the new schools were very united. There is a constant visiting between schools. The teachers feel that they are banded together in a new movement which they consider to be the basis of a reconstructed nation.

#### MR. A. S. NEILL

Now that Mr. Neill, my co-editor, is settled, probably for some years, in his school at Hellerau, he is no longer able to take an active part in the editing of the English edition of *The New Era*, and I have felt for some time that it is not fair to him to retain his name as co-editor when he has no share in the management or policy of the magazine. Mr. Neill has very definite views on education and psychology, and it is probable that I print many opinions with which he would not agree. This has occurred in connec-

tion with my October editorial on *Suggestion and Auto-Suggestion*, and therefore, in fairness to "The Dominie," I think that his name must be dropped from the magazine as co-editor. We hope, however, to retain his interest and to publish as many articles as we can persuade him to send along. Mr. Neill's views are herewith published in this quarter's Editorial.

#### THE NECESSITY FOR A STANDARD

In reply to Mr. Neill we would suggest that it is necessary, for clear thinking, to divide the unconscious into the subconscious and the superconscious. In the latter are found yearnings towards an ideal, impulses towards perfection. The evolution of man is a rendering conscious of the subconscious and the superconscious under the urge of the superconscious; a development effected by "the God within." But, this unfoldment is relative and at a different stage in each person. These different stages are clearly seen when considering large groups of people such as nations. According to the stage of unfoldment of the God within, an action or idea will be right for one person and wrong for another. The standard for most of us in the West is the Christ, the Perfect Man.

We do not advocate a narrow view of morality. Smoking, jazzing, the sheer fun of a Charlie Chaplin film, etc., are not wrong, but our idea of freedom is that a child should know the various theories about Life, as far as these can be understood by him, and should then be allowed to adjust his own perspective and choose for himself the place which jazzing, for instance, shall hold with him.

It is impossible to get away from suggestion. Mr. Neill, himself, is a constant suggestion to the children around him. The *personality* itself (let alone the individuality), is a suggestion, and therefore, in our view, the teacher is *bound* to influence his pupils. The whole point is whether the influence is to be unconscious through the personality or



whether the teacher coerces his pupils into adopting a special point of view.

Most men have ideals; these express a standard of Life. Because a man is a teacher has he to throw these ideals overboard in his fear that he will impose them on his pupils? If there is no coercion, individuality is strong enough in the free child to assert itself without any necessity on the part of the teacher to render himself a blank. A teacher gives out at least as much suggestion to his pupils as the books they read, and without coercion a child will be attracted only to that part of a teacher's nature which represents for him something of the unconscious ideal he has already begun to form within.

#### SUGGESTION v. PSYCHO-ANALYSIS

Recently I visited a lady who is a semi-invalid, and she told me that she had tried auto-suggestion, but that it had not helped her. I discovered that the cause of this failure was that in her subconscious there was no real desire to be well. She thought she had not sufficient affection from her husband, and her semi-invalidism turned out to be mostly imaginary, induced in order to obtain from her husband the greater attention which he was obliged to give her when ill. Her conscious self wanted to be well, her subconscious did not want to be well, and therefore any suggestion of health was rejected by the subconscious; thus the health suggestion could not become auto-suggestion.

#### THE NEED FOR AN *INCLUSIVE IDEAL*

In the natures of most of us there is room for both fox-trots and ideals. There is no need to fling out either, but, if someone *does* feel any incongruity between fox-trotting and his particular ideal, then let him frankly cling to whichever has the greater appeal. It will be what he needs at his particular stage of growth. "The theory or idea or system which requires of us the sacrifice of any part of experience in consideration of some interest into which

we cannot enter, or some abstract theory we have not identified with ourselves, or of what is only conventional, has no real claim upon us." But, let us realise that there are few things that are not aids to growth for someone. We want to include as much as we can in our lives, and it is the man among us who finds an avenue for growth in every event that offers, in things defamed and things praised, who will have attained a high degree of unfoldment. The value of anything depends on the beholder, and events and ideas cannot be measured beyond the "high water mark" of our own souls.

Above all the teacher must be flexible and able to attune himself to the moods and needs of his pupils rather than stand apart in criticism or advice. A teacher who, when dark days come, can go down to the depths with a child, will give to that child a sense of companionship which will hearten him in the process of getting rid of much "perilous stuff," and bring him all the more surely to a purified self—a self regenerated from within by the force of ideals contacted in hours of serenity.

"Tasks in hours of insight willed

Can be through hours of gloom fulfilled."

We should do well to remember that "men are admitted into heaven not because they have curbed or governed their passions or have no passions, but because they have cultivated their understandings." B. E.

#### COUÉ

I disagree almost entirely with my co-editor's *Outlook Tower* for the October number. And when I hear of my friend MacMunn's use of the Coué method, I am sad. To me auto-suggestion is a retrogression. It is founded on the theory that the conscious mind can influence the unconscious. Moreover, it supposes a moral standard: how the devil can I tell myself I get better and better every day, unless I am trying to live up to a moral standard set up by my conscience, that is, by the combined voices of all the



character-moulders I have been unfortunate enough to meet with? All the thousands who fear the unconscious appear to be throwing their arms round Coué's neck and hailing him as a saviour. Poor old Horatio Bottomley had a like reception for a time: he was a first-rate apostle of suggestion. The main difference between the two seems to be that Coué tells us to get better and better every day, while Horatio told us that the other fellow was getting worse and worse every day.

To use Couéism on a child is a crime against childhood. How dare I suggest that a child should auto-suggest that he gets better? To-day I work with a girl of fifteen who steals hundred mark notes. I can easily go to her bedside at dead of night and whisper in her ear: "I get more honest day by day." But the unconscious urge! The impulse to steal! How can I reach this? Her case is one of sex repression, and all the suggestion in the world cannot touch the driving instincts.

One factor seems to be overlooked by the Couéites. A suggestion is accepted only when it is acceptable to the unconscious. If someone offers me a title if I hang Lloyd George, I instantly reject the suggestion, for I have no unconscious desire to do Lloyd George in, or to be a knight. My little pupil might conceivably accept a suggestion not to steal, for her unconscious has no desire to steal; it merely wants to express the sex that God made.

I am frankly annoyed at the *New Era's* championing of suggestion. I spend much of my time here, in Germany, fighting the school reformers on this very point. They will form the child's character; they will so live their lives as to be examples to children. They read Goethe to a tableful of hungry children whose interest is entirely given to food. They surround the child with all noble influences. It is all suggestion, and it is not one whit better than the suggestion of the old Puritans who told the child he was born in sin. I assert that every

suggestionist believes in original sin; he tries to make the child better . . . as if God didn't know His job.

## SUGGESTION v. DYNAMIC PSYCHOLOGY

Suggestion takes no account of causes. Tommy swears like a bargee; teacher leads him to auto-suggest the habit away. This is the negation of the new dynamic psychology. Tommy must *ausleben* his swearing . . . although there is no real reason why he should.

The adolescent girls in my school had a gramophone and about sixty fox-trot records presented to them. From eight till eleven nightly they (and I) have danced fox-trots for three weeks. They (and I) are sick to death of fox-trots . . . and of an evening we sit and talk psychology or art. The Germans who believe in culture and character-building have despised us for dancing.

I sigh and ask these people in my atrocious German: "Dear, honest people, what is life for? What's the end of it? Why Goethe instead of fox-trots? Why lemonade instead of beer? Why mathematics instead of a football match?"

## A FREE SCHOOL

And because I have no answer to all my own questions I run a free school in which each does as the spirit moves him. To-day we are all making our own school . . . painting pictures for it, designing bookcases, in short, doing what happiness prompts us to do. Mrs. Muir, M.A. (Hon. Classics, etc.), late organiser of Debenham and Freebody's Continuation School (500 pupils), and sacked because she believed in freedom, is helping me to run what we might call an anti-suggestion school. But communal direction exists in a high degree. When David insists on hammering a plank in the reading-room instead of in the workshop, the howl of: "Get out, you fool!" might be called a suggestion, but it is no suggestion, for it implies no morality.

A. S. N.



# George Bernard Shaw on Education

*(Unrevised notes of an address delivered to the St. Christopher Circle, Letchworth, in April, 1922.)*

By Cyril Moore

MR. GEORGE BERNARD SHAW came to St. Christopher School, Letchworth, on the first of April, 1922, and delivered a very entertaining lecture on education, of which the following is a résumé:—

Although I am supposed to be giving a lecture on education, I am no authority on education, and, as a matter of fact, I am not an educated person. Education as a whole is in an extremely crude condition, and in the ordinary schools of England the child has as much chance of becoming educated as his father has of going to Heaven. Really I am not in favour of any school. Even the prospect of developing the Free School leaves me chilly.

The majority of children in this country are forced into an unnatural kind of imprisonment for nine years. They come out unable to speak their own language, they read with great reluctance and difficulty, and write with still more reluctance and still greater difficulty. Any ordinary child, not sent to school, would be able to pick up rather more than this. The results of the Public Schools are still more striking. They not only turn out children without knowledge, but with minds absolutely closed against knowledge. The governing classes have reached a pitch of intellectual imbecility and moral depravity. We do not notice it because we are used to it, and because we are immoral and depraved ourselves.

A large community should exact certain qualifications from its citizens, according to the work they are to perform. A labourer should know a little about the law of property, for instance; he wants a little manners and should know how to count up to 13/- in his head. The city man requires all these qualifications (he can do without the manners) together with reading,

writing and the art of speaking intelligently to strangers. We demand a certain standard of knowledge from our doctors, but it is an extraordinary thing that from the commercial man, who holds the welfare and happiness of thousands in his hands, we demand nothing. He can give his business to his son although that son may be an absolute imbecile. Another capacity on which we impose no qualification is that of the politician. It is amazing the collection of gentlemen we have on the Treasury Bench. They may have qualified for anything else, but they have no qualifications for governing a country. A politician should have a very considerable knowledge of Science, Economics, Law and Geography. I hope the time will come when prospective candidates for election will have to pass a test proving their capacity for governing a country.

On the other hand, the State should insist on a certain standard of education from the community. All should be trained to swim, to speak, to see and to hear; and women should, in addition, be physically trained for healthy child-bearing. Physical overstrain we are all alive to, but not mental strain. It is thought that if a child's parents can afford to send him to a public school he must therefore have an unlimited capacity for Grammar, English, writing Poetry in any language, Latin, Greek, Philosophy and Mathematics. Want of capacity may protect him from acquiring these subjects, but it does not protect him from injury to his mind. If you take any child and force on him a subject uncongenial to him you do a subtle injury to that child. This is the cause of the mental imbecility I referred to at the beginning of my lecture. With the poor you get exactly the opposite. It is assumed that they



are mentally inferior, and after nine years' grind they are turned out not even able to speak their own language.

The fact of the matter is, that people are fully aware that our educational system is a fiasco. They send their children to schools simply to get them off their hands. The school is a kind of prison. I object to prisons. And for the same reason I object to schools. To compare them—there is supervision by warders, reporting for punishment (supervision by masters reporting to the head of the school). The word of the warder is taken against the word of the prisoner, or child. In prisons there are unreadable books; they are worse in the schools. As the prison produces imbeciles, so, in the same way, does the school system.

I know there are some people who are boiling to tell me that the schools of to-day are not like that. I say that the majority are not much different. Teachers are badly paid, overworked, and thought of as unimportant people in the community. To alter existing schools often leads from bad to worse. Even now in some public schools games are compulsory. As long as this sort of thing goes on the problem of education and child life will become more and more difficult.

The chief point to my mind is the organisation of child life; and this is the real problem. It should be an organisation quite separate from adult organisation. With a minimum of law and a clear understanding of the debt they owe to society, children should be given freedom to develop in their own way.

## Drama in Education

By Harriet Finlay-Johnson

("Egeria")

*(Late Mistress of Sompting School and author of The Dramatic Method of Teaching).*

*(It was a visit to Miss Harriet Finlay-Johnson's school which led Mr. Edmond Holmes to write his famous book, What Is and What Might Be.)*

PERHAPS the most outstanding characteristic of our modern journalism is the ever-increasing inability to tell a plain tale plainly. New words are coined and old ones are furbished to express ideas which, although clear, bright jewels of thought at their creation, present themselves to the reader clothed in a covering of muddy language, from which they must be extricated by the impatient reader. Poets, seeking painfully for effect and striving for originality of expression, somehow miss the smooth, even, polished floor of rhythm and rhyme which one finds in the artistry of such men as Tennyson, Longfellow or Wordsworth. The same canker is beginning to

eat into our writing on Education. Some of us have not quite made up our minds what we *do* mean about education; and those of us who *have*, clothe our ideas in such ambiguous and tiresome technical language, that the world begins to be impatient, and, at any rate, is too busy scurrying through life at top speed (in motor cars!) to try and find out what we *do* mean.

In all my life as a teacher, it has ever been my plan to allow the student to proceed with his subject until he began to be involved in difficulties. I would then say, "Now, let us return to the beginning. Get back to simplicity, and you will find the difficulties diminish when



you next approach them." This process is akin to a second step backward before taking a leap. I need not elaborate this point in a journal so far advanced as this is in psycho-analysis and the science of mental suggestion. But I would here put in a plea. Can we not return to simplicity the better to attack our difficulties? The world will love us the better for it, will understand us better, will be more ready to accept our theories and practice.

We speak of *New Eras*, and *New Education*, and rightly so. But, surely, new only in the sense that they are instruments to cleanse and keep bright the ideals that are old, yet ever new. "The little child that lightly draws its breath"—must we *really* analyse and vivisection him quite so much as we do? Can we not let *instinct* guide us somewhat? God and Nature intended that the mother should educate the child, and the maternal instinct is often a surer guide than the laboratory.

And all this applies to the use of drama in education.

If I had any lurking doubts as to the wisdom of using the drama to the fullest extent in the everyday work of schools of all types, they all vanished for good this summer (1922). Then it was that I, who had been out of the practical work of school for twelve years, once more came in contact with the human child in the mass. For I undertook the training of a number of school children for an open-air play. These children had not used the drama in school, but had been trained on ordinary, conventional modern lines. They were familiar with the usual punishments and prizes. They were the product of the elementary school tradition. What happened? Just this: I, who had been accustomed twelve years before to mingle as one of themselves with children who were being nurtured on the drama, faced a number of children who knew nothing of it. Congregated in numbers, yet bereft of the ordinary machinery which had been their guidance and discipline, they were like a ship with-

out a rudder. I say nothing against either their teachers or their discipline; but in the absence of both they were almost hopeless. Never shall I forget the first rehearsal. The children could not discipline themselves, having been unaccustomed to do so. I would not impose an enforced discipline, desiring both to give and receive pleasure from the work. The only remedy was to plod slowly and simply on, trusting to the spirit of the drama to find an answering echo in the natural dramatic instinct of the children. I will note down faithfully the results of my observations. At the first rehearsals I found the children

- (1) Inattentive in the extreme, and uninterested.
- (2) Self-conscious, when brought into prominence.
- (3) Frivolous, when they ought to be serious.
- (4) Unkind in manner, laughing at the mistakes and misfortunes of others.
- (5) Forgetful.
- (6) Lacking in resource.
- (7) Slow of thought and in movement, and having a very poor sense of rhythm.
- (8) Slovenly of speech.
- (9) Devoid of the spirit of perseverance. They would rather "give up" than "try again."

We rehearsed for about three months, meeting, at first, two or three times a week. At the end of that time I awoke to the fact that a positive miracle had taken place, for which I take no credit. The children were like new beings. With no other incentive than the pure pleasure of acting their little Play, they had forged their way through the chaos which selfish, independent action brings to the natural discipline and order of the communal spirit. We had more than one exhibition of voluntary self-sacrifice, such as is rare in very young children. I will give one example. We had arranged a rehearsal for a certain day. One little girl said, "Oh, but that is the day of our annual Sunday School excur-



sion, and we are to be taken in a char-a-banc for the day." Several others joined in, "And we are going, too, with our fathers and mothers." It was decided that we must carry on the practice without them since that was the only day upon which we might use the rehearsal ground.

But on the appointed day, what was our surprise to see *all* the children present. In answer to our request for an explanation, the little girl said, "Oh, it does not really matter—I would rather give up the treat than spoil the practice." "And what of your father and mother?" said I. "They will stay at home, too, although they have paid for their seats in the char-a-banc," replied she. The others gave a similar version. "Where," thought I, "are the selfish, inattentive, unkind, forgetful, uninterested children with whom I started this dramatic work?" Here we were having children giving up pleasure to which they had looked forward for a whole year, and persuading their parents to do likewise, rather than upset even for one day the arrangements of others—and this under no pain of displeasure or any forfeit whatever. Yet, at the earlier rehearsals, we were frequently driven to despair by children wilfully absenting themselves for no reason, and apparently regarding it as great fun to upset the organisation of the Play.

So well did they overcome their self-consciousness that a spectator of the finished Play remarked to another, "I have never seen a play like this, although I have travelled all over the world. The thing which strikes me most is that those children are not *acting*; they are genuinely enjoying themselves, and have forgotten the audience. They hardly ever glance towards us, and each child appears to be continually giving support to the others when not actually performing by himself." Contrast this with the rude, selfish, pushing and struggling to be first which one sees in schools where artificial discipline, imposed by an autocrat, prevails!

It was necessary for the purposes of the

Play that the children, when not on "stage" should hide behind a clump of shrubs. At first they used to be so naughty and noisy while there that the Play could not be heard. But after a very short while they realised this, and even the very youngest (four years of age!) would sit as still as mice, so that we could hear even the rustling of the leaves on the trees. They grew so lovable and good (in the best sense) that, far from being wearied by them, the adults were genuinely sorry when the Play was over, and rehearsals ceased. Now, we could have obtained order and have shown a very fair performance by *imposing* a conventional, strict discipline under authority from the first. But we could never have obtained the wonderful moral, I might say truly religious, effects by any other means than true freedom which is never licence.

Now, why should the drama have so potent an effect on children? That takes me back to what I said earlier in this paper. There may be *new* methods and a *new* education, but the *instincts* of childhood are as old as childhood itself. And what is the strongest instinct of childhood? It is the instinct for play, imitative play—drama. I have no doubt that Nature's plan for the education of the child was the development of this instinct. Children were meant to *play* themselves into knowledge. When we provide environment to this end we eliminate friction; and, with friction removed, the natural goodness of the child asserts itself. I say advisedly *natural* goodness because I believe in it. The fundamental error of schools in the past was that of mistaking children for adults. The methods of study suitable for the latter do not suit the former. Powers that are not used to the full tend to become atrophied. Hence, since the dramatic instinct has been so repressed in the schools of the past, the drama suffers and we hear on all sides complaints of the desire by the public for unworthy plays. Teachers have long known how much good to their pupils results from even the practice of



stereotyped school entertainment items. Even that is better than nothing. But we "needs must love the highest when we see it," and my experience in a small village has shewn me that even young rustics can discover Shakespeare and truly appreciate the points of a good play. They can present wonderful studies of Shakespeare's characters—all the more wonderful because they have never seen any stage representations of the plays, but have read the meaning into their characterisation. One of our best-known Shakespearean actors said he had never thoroughly understood the character of Shylock until he saw it presented by one of our little rural actors. In his rendering the child was free and untrammelled from stage tradition.

But, in my opinion, we should go farther, in the matter of using the drama in school, than the presentation of spectacular plays. In Sompting School I experimented with the use of the dramatic instinct throughout the whole curriculum of the entire school. It was used to teach Literature, History, Geography, Arithmetic, Music, Physical Exercises and Composition. There was henceforth no drudgery connected with those subjects. Hence, the matter has got beyond the initial experimental stage. The dramatic method is now recognised by authorities. It is no longer contraband—it is to be encouraged in all types of schools, and I would write, with all the weight I can put behind my pen, my strongest recommendation to New Educationists to try for themselves the wonderful power and help they can enlist in their work from the full use of the dramatic instinct. The wonder is that for so long the educational machine has ignored it and treated it as something to be lightly indulged in the classes for infants or as a special treat for Christmas and Prize-distributions. And, after all, it is a most powerful aid to Education—and (whisper it low!) an *inexpensive one*. I could enumerate its advantages in a volume—only you can think of them

yourselves quite easily! *Of course*, you know without telling that a child learns everything better by *doing* than by *hearing how to do*, that it is not natural for a child to sit still all day learning (he would much rather get up and act his history and geography than learn it from a text-book), that he knows *how* to play better than his teachers do, because they are beginning to forget how, or *their* education repressed the instinct until they lost it almost. Then why not adopt the dramatic method? What is to be gained by forcing children to learn by methods which go against Nature's grain? There is only one answer to these two questions in my mind. It is "Why? What? Oh, it is the *cussedness* of things!"

Just *one* word of warning. I do not advocate licence, but liberty. I do not say that children should always have their own way; but that they should develop the communal spirit of freedom. And, to this end, the teacher must have a voice in all matters pertaining to school. He should, at least, claim the right to give an opinion, to voice a reasonable protest, to have a vote on equal grounds, and be able to stand his ground or take a defeat gracefully. A tactful and genuine teacher will know how to create an atmosphere and how to make his personality felt. When this is grasped, the teacher can, in my opinion, let the dramatic work in school "have its head" and he will, I am confident, say that I have *under-rated* its advantages.

You would like a few practical hints, perhaps. Do not bother about *dressing* plays. Let there be any amount of make-believe about that part. Eliminate *display* and substitute *play*. Do not bother to take lessons in *how* to speak nor try to cure your pupils of their accent. Nor need you take special lessons in elocution. That belongs to after school life, I think. For the purpose of education in school I think it will be enough to remember—

*The play's the thing.*



# The Dramatic in Education

By W. H. D. Rouse, Litt.D., M.A.

(*Headmaster of the Perse School, Cambridge, Teacher of Sanskrit in the University of Cambridge, formerly Fellow of Christ's College and a Master at Rugby School*)

THE DRAMA has a grandiloquent sound : let me say *The Dramatic*, and see how wide a view that opens out ! It is the direct opposite of *The Dull*, which, I regret to say, is a just description of most teachers, both male and female. We are so solemn, so impressed with our own importance, so solid in our seats, so severe on the inattention which is the evidence and the result of our own dullness. We do not think that a little less of the book, and a little more of the human, would make all the difference in the world to our work. Leave children to themselves and they are always dramatic ; they act a story which is in their own minds, they play a game, they are a puffing-billy, or a bird, or even a tree—this child doth present wall, that the man in the moon. Is it not common-sense to use these natural instincts, and to let the early years be as full of singing and dancing, of play and story-telling as they would be if the children were left to themselves ? But the wise teacher will so choose the subjects of their play, that the children will learn all the while.

In early youth, the dramatic begins to pass into the Drama : for the children will act scenes from history (helping to make their own costumes) ; and if Julius Cæsar, Brutus and Cassius speak only words of one syllable, that will do no harm to the actors or the spectators.

I believe it should be one of our chief aims to keep this self-unconscious simplicity and liveliness all through school life, using the bodily actions to reinforce those of the mind. I know it is possible ; but where it fails, the failure is due to the teachers, and I wish at this point to urge those who read this to examine themselves. Can you read aloud clearly and

with expression, so as to give pleasure and hold the attention ? Do you articulate well, or is your mouth in speaking like the slit of a post-box ? If you articulate badly, and if your voice is disagreeable, you are doing irreparable damage to your pupils, and it is your first duty to set these matters right by taking lessons from some competent phonetician or trainer, such as Mr. J. Noel Armfield or Mr. C. Rice. The result will be well worth the trouble in your own satisfaction and pleasure, and it will multiply your efficiency manifold. As a preliminary, make a phonograph record, and hear for yourself how you sound.

Can you sing ? I do not mean like Mr. Santley, but well enough to lead in a nursery rhyme or ballad. If not, it is probably because you have not been taught, and very few people cannot learn enough for our purpose.

Can you draw ? Not so as to be a Leonardo da Vinci, but enough to make pictures on the blackboard, in which a tree will be distinguished from a pig. If so, you will find that a very little goes a long way ; and although your drawings be comic, so they be recognisable they will be a great help to you.

Can you dance ? A country dance is hardly beyond your powers ; we can do without jazz.

Can you laugh at yourself ? If not, you ought not to be a schoolmaster, but you should transfer your activities to a Government office, say the Board of Education. There you can lay down the law for us mummeters, in sesquipedalian words and brobdingnagian sentences, without regard to style and perhaps a little shaky in grammar.

I will assume that you have prepared



there; or better, you may have some un-yourself a little in these respects, and that you can assume an air of solemnity without being solemn, perhaps even mimic a little; you can at least read a poem or a piece of prose as if you enjoyed it. Of course you do enjoy it; but many people do, without being able to read as if they did. Of course, the one indispensable thing for a teacher is to be sincere. Every English boy has an infallible gift for detecting the smallest spice of insincerity; you cannot escape him. So long as you enjoy truly, and are truly amused, and feel in your heart a love of the learners and the subject, you may say or do anything; you may use the most outrageous expression, and will not hurt the most sensitive; you may mum to any extent, and you will not lose respect.

This premised, you may make even French and Latin grammar dramatic. The Series, as they are called, which embody the conjugations of Latin verbs and the catchy idioms of French, never pall if you put a little life into them: and thus not only do the pupils learn, but they learn while still indulging the natural instincts of the child. I cannot linger upon this matter, but it is worth your consideration.

When this dramatic grows into the Drama, we need some help from the "almighty wall," as Thring used to call it. There must be room in your classroom for a little acting. You may descend from your platform, and send the mummers

pretentious Mummery at hand, whither they may repair for the nonce. Almost any scene from history may be acted, and many scenes from literature and story; costumes are not indispensable, but you may provide a few, and some necessary properties, without much trouble or cost. Occasional shows may be held for parents and friends, small and informal, intended not to impress, but to give vent to the natural joy of the children.

Here I may mention the great discovery of Mr. Caldwell Cook, which has been so fruitful in the last few years: that a play may be made by a whole class in common, practised and criticised in the classroom, and finally put on the stage. How this is done may be seen in his prefaces to *The Perse Playbooks*.

Finally, such a play, or others—ancient plays revived, like *The Knight of the Burning Pestle*, or *The Shoemaker's Holiday*, or the immortal *Bully Bottom and his Men*—may be got up in a more formal way, and presented to a larger audience. This, of course, is not possible often, but it is a necessary culmination to the practice of school drama.

All children can act when young; and by such practices there will be a high level of acting at all ages. Many marked effects follow, amongst them that the boy grows up without self-consciousness and able to speak loudly and clearly but pleasantly. But for this, master and mistress, you must be able to do the like.

## Our Visit to Florence

Readers are reminded that December is the date asked for applications to join the New Education Fellowship visit to Florence. The party will leave London on the 4th April instead of 27th March and thus avoid the Easter rush. The visit will last three weeks and cost £30. Several eminent Italian educationists have already promised to be present.



# The Drama in Education

By Norman MacMunn, B.A. (Oxon)

(Principal of Tiptree Hall, Essex. Author of *A Path to Freedom in the School*, and  
Inventor of the Differential Partnership Method of Learning)

OLD-FASHIONED people still fear child-art, especially in the drama as involving "showing off"—the very point where it makes its greatest claim to the psychologist. At Tiptree Hall we all admit that every human being has to show off, and the youngest of us sees quite clearly that if we can't show off in something beautifully useful or usefully beautiful, we are pretty sure to be showing off to our own and other people's disadvantage. Seeing this, and perhaps because they see it, these children are much more natural in manner, more simple and socially "easier" than those orthodox young gentlemen who learn to repress every sort of exhibitionism except that of critical buffoon. Secondly, the drama can be counted on to develop social sympathy—for what is acting but putting yourself in someone's place and seeing things from his angle? Thirdly, it combines the advantages of the team game with the most intense play of individuality on the part of each actor. Fourthly, fifthly, etc., come the obvious points such as literary taste, knowledge of place and time and the like.

## *Conditions of Children's Drama*

With all purely artistic work children should develop entirely from their own resources. Child-art is of its own kind, and is singularly beautiful until it is spoiled by grown-up ideas and suggestions for "improvement." Hence an "unfree" group of children, even though momentarily emancipated from physical limitations will produce no great child-art. With free children the possibilities, as I have proved, dazzle the imagination. *The Death of Baldur* still dwells in my mind as one of the greatest artistic triumphs I have ever seen (and it

was once my professional occupation to see hundreds of grown-up productions). It was written, set to music, lighted and stage-managed by youngsters all under 13—and the whole of the small grown-up audience who saw it will, I am sure, carry from it a lifelong impression of the superb beauty of native child-art. No grown-up suggestion was made, and no grown-up word was ever spoken except to encourage and to admire.

At an educational conference I attended a few years ago, a young lady produced from a handbag a brochure which she handed me as a play written by children at her school. I seized it incontinently but, to be quite sure, I asked, "Entirely their own work?" "Well, *of course*, the headmistress revised it," she replied. I took the nicely-printed booklet away with me, but my heart was not in its pages, and I returned it next day with expressions of politeness rather than of conviction.

The effect of complete as against partial responsibility for an artistic effort is immeasurably great. It is a crucial factor, hidden from those who judge mental influences on quantitative grounds.

If possible, let the children make their own theatre. Our first theatre at Tiptree Hall was built in the workshop with pulleyed curtains and the like, as a surprise to the grown-ups. The oldest boy at this time was aged eleven.

## *Children's Arts Generally*

Just now we have such a wave of painting that the drama has been forgotten just when I most wanted to seek fresh inspiration for this article. But these things are all of one piece. There is in that painting a sort of beauty that the adult could never have passed to the



child. It is the same with their poetry. Their vision is direct, their faith untarnished, their sense of the salient unblemished by concepts of irrelevant relativity. Their art at its best is incomparable—like the best of adult art; the dangerous fool is he who compares. The day will come to many as it has come to the few when children's imaginative creations will be studied with reverence. Tolstoi so studied a ten-year-old boy's stories; a great living painter goes to child painting in this spirit to get fresh inspiration for his own work; and no doubt the great actor would be one of the first to cry "Hands off!" once he had seen the grown-up measuring the best of children's dramatic work, and condescendingly excusing its "crudities."

#### *The Drama and its Difficulties*

Usually children have had less experience of the conditions governing dramatic art than those governing painting or literature. To "act" seems so absurdly easy. And here it is legitimate, if done early enough, for the grown-up to quote in parody Byron's "easy writing's cursed hard reading"—but he must be desperately careful to nourish the first gropings after dramatic interpretation, and to keep off detailed criticism. His function may well be limited to so building up his children's respect for their own best work (which they will be left to select from the direct dramatic effect upon him as sole audience) that they will themselves at last insist on the hard work of thorough preparation in writing, in learning parts, in exhaustive rehearsal. It is almost a paradox, though wholly a truth, to say

that children write and act worst the plays that appeal to them. The theme should have some beauty or grandeur—for the merely physical exuberance they put into scenes of adventure and peril has, of course, no more reference to their art than to that of grown-ups.

#### *The Mechanics of Production*

The grown-up will usually think that he is most wanted when it comes to rehearsal—where, in point of fact, he most runs the risk of shipwrecking the production. I have never known such grouping of children as that arranged by children themselves. A headmistress rang me up once on the telephone asking me how I grouped the children so wonderfully—she could never get such groups. It had never occurred to her to leave it to the youngsters themselves. Then, among a group of ten or twelve children there will always be one or two who will be good as electricians, as stage-carpenters and the like, and the grown-up suggestions should stop short at generalities, e.g., as to measures of safety in lighting and decent economy in the use of materials. In the Baldur production referred to above the chief electrician by means of lantern paints, secured, of his own initiative, a green following-light for the Spirit of Death and a red light for the appearance of Loki. One well-versed in stage lighting said he had only once seen such fine effects, viz., in the theatre at Moscow. Isn't the outcome of it all that we must cease to condescend and learn to appreciate what, to most of us, are new forms of art?

#### A CORRECTION

In the list of Experimental Schools, issued in the October number, my name is given as principal of Hellerau Neue Schule. This is misleading, for our school is so composed:—Rhythmus, Plastic and Music School (late Dalcroze School)—Directors Professor Freind and Frau Baer-Frissell: German School for Children (about 100 pupils)—Director Herr Harless from the Odenwald School: International Division, begun September, 1922, with 2 boys and eight girls, Director A. S. Neill. Harless specialises in the Group System. I specialise in no system. There is much inter-working of the divisions. The Harless children come to us for English, and the Rhythmus School comes to me for psychology and to Mrs. Muir for English.

A. S. NEILL.



# Drama and the Composition Lesson

By Arthur G. Lucas, M.A.

(Assistant Master in English Subjects, Municipal Secondary School for Boys,  
Cyfarthfa Castle, Merthyr Tydfil)

THE place that the play-tendency occupies in the minds of our boys and girls has, until recent years, not been fully recognised; to-day a different story is being told, and there is a recognition in many quarters of the aid that drama may give us as teachers if it is regarded as a specific educational activity; we are indeed becoming more alert to the possibilities of play-writing and play-acting within our schools. The following account of some experimental work in drama done with a Second Form of Boys, of average age 14 years, may prove interesting.

## Beginnings

In the secondary school the best foundation for dramatic work at the stage we are considering, would undoubtedly appear to be the actual reading of certain selected plays of Shakespeare, for preference *Julius Cæsar* and either *A Midsummer Night's Dream* or *Twelfth Night*. Such reading must be truly dramatic, so that it may, first, give full understanding of the chosen plays, and next, lay the foundation for further Shakespearean work in the higher classes of the school, by which alone the pupils can be led to recognise Shakespeare as the supreme figure in our literature. It seems a good plan to divide the Form into two sections, allocating to the members of each section some character in the play. On different days one or other section comes forward to continue the reading of the text, the other pupils forming as interesting and critical an audience as ever were the "groundlings" at the Globe in the days of our master-dramatist. It has been found that the different sections become keen rivals as to which can give the better renderings; the incidental gain is enormous to the

pupils' appreciation of the story and its characterization.

## A School Play

There are many ways in which an approach can be made to more formal drama: here is one that has met with some little success. A class was told the story of the old ballad of *King John and the Abbot of Canterbury*, how in olden days the evil monarch, having heard of the great wealth and high renown of the worthy prelate, decided that he would obtain some part of this fortune; the only hope of salvation allowed to the Abbot was this, that he should gain his freedom if he could correctly answer such questions as he was asked. The pupils were invited to reproduce the tale in any form they pleased, and several methods were adopted by the boys. Two or three days later one of the members of the class produced a prose play founded on the narrative, which exhibited quite a fair mastery of the technique required in such an undertaking. The whole is too long to reproduce, but the young dramatist's final scene is given, the denouement which portrays the manner in which the greedy king was foiled.

Scene 4.—A Chamber in the King's Palace.

(Enter soldiers, courtiers, etc.).

Herald: Here comes his Majesty the King.  
Make way, make way.

King John: Clear a space there. That Abbot is to be tried to-day. What the . . .  
Is that a battle raging in my ante-room? Let one of you go and see.  
(Exit courtier).

(Enter Abbot and attendants).

King John: Good morn to you, good father.

Abbot: Oh, dear! oh, dear! . . . .

King John: That is a favourite term of yours, is it not, good father?

Abbot: Oh! those varlets of yours. When they saw my peaceful servants they set upon them and a dreadful battle raged.



*King John* : Oh ! oh ! But do not mind ; you will soon forget those things, for you will be far away. Now then, you courtiers, restore order there.

*Herald* : Peace there, you varlets, or I shall lay my trusty blade about you.

*King John* : Now, listen Abbot, answer this question. How much am I worth ?

*Abbot* : Twenty-nine pieces of silver, since you are worth at least one piece less than Our Lord Jesus Christ Who was sold for thirty pieces.

*King John* : Oh ! (*King is astonished*). You have still a hope left to save your life, I see.

*A Servant* : Ha ! ha ! ha !

*King John* : Someone put that varlet out and whip him soundly. Now, how long should I take to ride round the world ?

*Abbot* : If you rise with the sun and ride with the sun until it rises here again, you will have taken twenty-four hours.

*King John* : Oh ! oh ! you are very wise this morning. I see, you have a better hope still. Now, what am I thinking about ?

*Abbot* : You think I am the Abbot, but I am not . . . .

*King John* : What ! Y-y-y-you . . . .

*Abbot* : Oh ! my lord, I am only his poor shepherd come to plead for his life.

*King John* : Well I never ; who would have thought it ? Well, well. Take him as an example, my men, of what a faithful servant should be. Here, accept this (*King gives the shepherd a purse of gold*) and go and tell your master he is free.

*Abbot* : I thank you, my liege. I shall go at once and tell him the good news. (*Exeunt*).

### A Picture Play

In his recent *Expression in Speech and Writing*, that inspiring teacher of English, Mr. E. A. Greening-Lamborn, amongst much other valuable advice, made the

suggestion that a class of boys could find useful and stimulating occupation in making Millais' picture, *The Boyhood of Raleigh*, into a play. Three boys accepted the challenge, making the speakers Raleigh himself, Philip Sidney, and an old sailor, Simon Danz who is seated on a boat, mending nets by the sea-shore. The boys see him using a knife of strange design and ask him to tell them how he obtained it ; thus the play begins, the hearers being conveyed to Peru and Spain in the Inquisition days. The play ends with the discovery of a treasure chart, and, of course, "all aboard for the Spanish Main !"

### Further Developments

Later these pupils intend as part of their work in composition to join together and collectively produce a class-play. They are at present busy considering what the subject shall be ; amongst the suggestions already made are *Hereward the Wake*, *Sir Francis Drake*, and *Abraham Lincoln*. Although as yet no actual details have been worked out, they think it desirable that there shall be five acts, and that six boys shall be responsible for the writing of each act ; whether prose or verse is to be employed has not yet been decided. It is important to note, however, that interest in work such as this is being transferred to other portions of the English syllabus. Such schemes are not mere fads, no idle waste of time, but a valuable adjunct to our methods of teaching English.

### THE DRAMATIC ART CENTRE

recently opened in the well-equipped theatre hall of the Mary Ward Settlement, Tavistock Place, London, W.C., is seeking to emphasize the great educational value that lies in the study of Dramatic Art.

Miss Maude Scott, the Director, is putting her unusual experience as school teacher, actress and producer to good use in a very practical manner, and her classes for children, students, teachers, social workers, amateur actors and producers, are attracting attention by reason of the valuable combination of theory and practice which they display. In addition to the various classes and dramatic clubs that are being run, Miss Scott has had the happy idea of making an open club membership for all interested in Dramatic Art from its educational and recreative aspect, who may not have leisure or need for tuition, at a merely nominal fee, and monthly discussions on current plays, consultations in the dramatic library, etc., are arranged. Those interested are invited to call or send stamp for prospectus.



# The Place of the Drama in Education

By E. M. Gilpin

(*Headmistress of The Hall School, Weybridge*)

WHAT shall we teach? I suppose it is after all a question of values, and that there will always be the struggle between what is an actual immediate gain (instruction), and what is a potential gain (education).

The Drama in education, not the Drama of the theatre with its technique, staging and conventions, but the Drama in its most comprehensive sense—the use of its elements, voice, words, rhythm, colour, music—how can we use Drama in this sense in our schools and for young children?

There are, I think, two main uses. There is first the finished School-Play which can be made the synthesis of school work, the focus of the term's interests. To this the best efforts of the school are given, teachers and scholars alike contributing. The standard is kept high until finally there is evolved the best that the school can do, and, the play ready, an audience is invited. And, secondly, there is the Impromptu work of the children, where the selection, arrangement and working-out are all left to them, help being given only if it is definitely requested.

In this article I want to concentrate upon this second use of the dramatic method in children's education. For a long time it has been recognised that a child's education should include the development of its powers of physical growth—the power of the hand, of the eye, of the ear. Drama in the sense in which we are considering its use can be made a medium for all these activities.

Let us consider for a moment what a number of school subjects, generally learnt in isolation, it can draw together and direct—history, literature, recitation, music, movement, poetry, song—the list could include almost everything except the exact sciences.

It is very instructive to look at pictures of the children of a hundred years ago—to go back no further. They walk sedately beside their parents, imitating their deportment and gestures, and are dressed like miniature copies of them, trousers, top-hats, and all!

Their education was exactly to pattern; to sit still, to learn with distaste, to copy the teacher in every particular, to speak only when spoken to, to be “seen and not heard.” From all this we have now travelled a long way.

Now I am far from saying that perfect quiet, stillness and routine have not their legitimate time and place. But their claims have had full attention and they may be left to look after themselves because they are so much easier of attainment than the new ideals. For it must be acknowledged at once that the use of the Drama as a school “subject” has its difficulties, apart from the initial one of space. It requires (1) on the part of the children, seriousness and a sufficiently high standard. One bad egg may taint the rest! It requires (2) on the part of the parents—a realisation of its importance and value. Drama must be accepted by them as the children's *work*. It requires (3) on the part of the teacher—sympathy with the children's restless and eager activity, with their laughter at their own attempts and failures, with their soaring voices. The teacher must possess nerves which are not set jumping by noise. Above all, there is required of her faith in the children and in the collective purpose and effort of the whole group or groups. I am often reminded of the teachers who used to turn all the boys out on the playing fields together and there make them all play cricket, because thus they could see them all and “keep their eye on the lot!”

We are often told that in the new



methods of education the teacher becomes less important; but those of us who are attempting these things know better.

Practice is always more interesting than theory, and I shall therefore now outline briefly the work which is being attempted here.

In a school such as this, where a large proportion of the children are day scholars, the "acting" must be included in the ordinary curriculum, or it would not be possible at all. Except during the period thus allotted, the quiet of ordinary schoolrooms prevails.

For this dramatic work, the ordinary class divisions are abandoned and the scholars are arranged in three troops. Their ages range from 11 to 14½ years, and each troop contains some older and some younger children. The choice of what they shall "act" is left largely to themselves, but it generally has some relation to the period of history and literature which is being studied in the school at the time. Thus, during this term, the subject chosen is something connected with or written during the seventeenth century. For this sort of work there is any amount of material, for it is not a finished artistic production, which is the aim. Stories, standard novels, ballads or poems can be used. In French, too, many poems, fables and fairy stories are treated in exactly the same way as in the English work. Our children always prefer dramatising these themselves. They invent parts, adding movement, music, songs and dancing, and generally they imagine the surroundings and staging. They will be one minute a forest of trees, the next a river, or rocks, or whatever is required in the scene. One child or another jumps down from the platform to accompany, at the piano, a procession or a band of attacking soldiers, and returns immediately to reappear as a princess, a cow or a hill. As a rule they don't like any help at all except in the choice of the music to be introduced. For this they seek, in season and out of season, from all the music teachers "something which sounds like a storm" or "something for late autumn."

I was interested to hear from one of our teachers the other day that she considers that the children are in this way distinctly increasing their knowledge of music, and are also learning a little which composers, ancient and modern, may be likely to have written pianoforte pieces useful for their purposes.

There is one large hall available, one platform and two pianos. During practices all three bands of children work together, taking turns at the platform. In fine weather one or two troops can retire into the garden to rehearse, but each becomes very good at attending to its own noise and leaders. For leaders, of course, there are. They are discovered among the children themselves, and it is surprising what a number of apparently unlikely children develop in time something of this power. It is an astonishing fact that throughout a long experience I have never heard them quarrel—what differences arise they settle amongst themselves. There is very little "dressing" attempted. There are two "acting" shelves from which they can seek out garments, and there are properties from "big" school plays which can always be requisitioned. The time is so short that this part of the work has received scant attention. It is a further point which we hope to consider in the school soon—how to make this impromptu work more harmonious in colour and grouping. No audiences are ever required beyond the two other rival groups and any of the staff who may be available. At the completion of their scenes or story the actors all troop back to the front of the platform, and, that incident being closed, the group sets to work to consider what it shall "act" next.

It is a real recompense to the teacher to see the use made of the children's small store of knowledge, to note it becoming operative. Things learnt terms ago are remembered and fitted into the whole; tools, chosen it may be with some misgiving by the teacher, are employed by the children with the buoyant confidence of youth. That teacher, passively atten-



tive but actively happy, knows that these things so gaily used by the children are their possession for life; there will now be no fear of their losing or forgetting them.

And what of other lessons, more important than "subjects," which are learnt from these group activities? Any who have watched the children at this work, who have noted their power of selection, their quick invention and resourcefulness, their pluck in spite of lack of space and time and of insistent school bells, their wonderful spirit of camaraderie and of "give and take," must realise that they are engaged upon lessons which cannot be learnt singly or from books alone, but must be learnt in groups and collectively. Until very lately it has been supposed that such lessons belonged to the playing-grounds only and not to the classroom.

This group of activities might be put in

contrast with, or might possibly be made the complement of the Dalton Plan which is largely individual with set work and little room for selection, originality or initiative—as the very term "contract-work" shows.

Possession for life is what we want to aim at in early education. The great heritage to which it is our supreme privilege, as teachers, to introduce our children should surely be theirs at the commencement of life, at the early, impressionable age. It is our part to choose and offer to the children the best we know, to show them a bright glimpse of this heritage in the hope that they may learn to discriminate between the second-best and the best, and may not be satisfied except in the pursuit of the latter. This is an attitude, a direction of mind. The twig can be best trained early; exact attainment and scholarship belong to later years.

## Drama as Education

By Eleanor M. Elder

(Hon. Organising Secretary of The Arts League of Service)

WHAT we are suffering from at the present time is the divorce between art and education, and unfortunately the more we talk about it the worse the estrangement becomes. Both these words have been so misused that most healthy-minded human beings will run a mile to avoid anything in which either of them appears. There is nothing that the general public abhors like being improved; yet nothing can be done without its whole-hearted co-operation.

What the average human being is running away from is the fear of being bored and depressed—and in nine cases out of ten he does well to run. I have heard it said that the tendency of our classical education is to make us believe that all

great art is founded on tragedy, hence no genuine artist treats his subject humorously. One of the first things the general public must be shewn is that art is not boring nor necessarily tragic—any more than tragedy is necessarily boring, or necessarily art. Since there is no other word in the English vocabulary that can describe this integral part of existence, without which life is so barren, let us boldly call it art, and try to get the word associated in the minds of the general public with everything that is vitalising, interesting, and of greatest importance to human happiness.

But no amount of talk will establish this fact . . . "seeing is believing"; that is why the best and simplest way to



educate public taste and arouse an interest in all the arts is by drama that includes music and dancing.

The greatest enemy of the artist is the indifference of the British public, due to the inherent mental laziness of our race. Even this can be combated if you can capture the imagination of an audience through the eyes and ears—by colour, design and music—as well as by appealing to the intelligence.

A dramatic performance, in the production of which the creative artist has had a hand, can contain something of every art, and may serve to awaken an interest in any one of the other arts. This is the underlying idea of the variety programme that the Arts League of Service has made so peculiarly its own, and which is now becoming familiar to every county in England.

In 1919 a small company of professional actors and actresses was sent out on its first experimental tour with a repertory of one-act plays, folk-songs and dances. The costumes were designed by artists and scenery dispensed with, everything being done with a background of blue curtains. The Company, together with the theatre and accessories, travelled in its own car, and the members of the Company did the entire work of erecting their proscenium and curtains themselves. In spite of this simple method of production, the tours proved so popular that ever since then the Company has been travelling extensively, playing to all sorts of audiences in towns and villages, and also in schools and training colleges, where its work is of even greater importance. The public schools are the strongholds of our gloomy views on art. The following story is especially enlightening. Recently the Arts League of Service Company played at one of our big public schools. They were told afterwards that the word "art" so terrified one boy as to make him implore his house master to give him extra "prep."—so long as he was allowed to remain away from the performance.

That this prejudice against the word had been distinctly shaken was shown by

the way 600 boys roared their enthusiasm throughout the evening.

It is of vital importance that the younger generation should have an opportunity of seeing and hearing good plays. Schoolboys and girls are just of an age when acting has great fascination; they see a performance that appeals to their imagination, and the inevitable result is the desire to imitate. A large percentage of the letters we receive with enquiries about plays and music come from boys and girls. Hence visits to public and private schools are becoming more and more a feature of the Arts League of Service tours.

In visiting the villages it has to be borne in mind that a large number of them depend entirely for their drama on the annual visit of the motor travelling theatre, and where only one performance is possible a variety programme is always given. The programme, consisting of two or three one-act plays, with songs, music and dancing, does a great deal more towards the development of taste and discrimination in a country audience (to whom frequent visits to the theatre are not possible), than a three-act play dealing with one phase of human experience and belonging to one period, however good a work of art that play may be. A three-act play is sometimes given by the Arts League of Service Company on the second night of a visit, and the villagers who are able to come to both performances gain some idea of the varied possibilities that lie within the range of the theatre, and of the value of the arts of music, painting, and poetry as well as drama.

The question that is sometimes raised—but only raised by those who firmly believe that art is Tragedy and that Tragedy must be treated as something sacred and apart—is, how a League with such a title as the Arts League of Service can commit such an act of vandalism as to play Synge's *Riders to the Sea* in the same programme with a modern farce or other variety items. We can only answer that this is neither our point of view nor that of the general public.



From Tragedy to Phantasy and Phantasy to Farce is one of the best of programmes, but a great deal depends on selection. Three plays, all excellent in their own ways, and quite diverse in story and action, may have a disastrous effect upon each other, and the same thing applies to the selection of the smaller items in relation to each other and to the plays. The programme has to be regarded carefully as a whole, and only the best material available must go to the making of it. There is no room for the superstition that "any old thing" will do for the village; each actor must pull his own weight in a play as he would in a West-End theatre, in spite of far less favourable conditions.

Another question that is often asked is: Do your country audiences really understand and appreciate what you give them? That is difficult to answer. They come and shew their enthusiasm in a way which would thrill even a popular actor on the first night of a big London production. In the more remote villages, such as in Yorkshire or the Lake District, even a five or six miles' tramp home in the rain afterwards does not damp their ardour. There is, of course, a possibility—but this is doubtful—that *East Lynne* or a third-rate Revue would prove as great an attraction. The important fact remains that they come to, and enjoy, plays by Synge, Shaw, Lady Gregory, Brighouse, Chapin, and a programme that has been found acceptable to many a cultured and educated audience.

Admitted that they appreciate—do they understand? is the next question. Who can tell? None of us can understand anything that is entirely foreign to his own nature or experience. We hardly know what we have in the inmost store of our consciousness, until response comes in answer to some kindred call from without. To awaken that response is the whole purpose, (sometimes woefully forgotten), of Education. We have no reason to misdoubt the understanding of our country audiences, who are far less prejudiced against novel methods of

dramatic representation than the Kinemafied population of the small towns.

If there is not already a dramatic society in a village there are at least one or two enterprising spirits, and the usual result of a visit by the Arts League of Service Travelling Theatre is that an effort is made to form one, or at least to get up a dramatic performance. Extraordinarily good performances are now being given by little groups in villages whose names are scarcely discernible on the ordinary motor maps.

Sincerity being the keynote of their success, they give most interesting representations of quite an ambitious nature, and in spite of lack of technical skill, succeed in giving a much more balanced performance than is often seen in the theatre. As Bernard Shaw says, writing on the subject of stage technique: "To your star actor a part is a mere *cheval de bataille*; the play does not exist except as a mounting block. That is why comparatively humble actors, who do not dare to think they can succeed apart from the play, often give much better representations than star casts."<sup>1</sup>

These are the obvious results—others more numerous and less obvious are hoped for—discrimination between the good play and the bad, between cheap sentiment and sincere emotion, and an added interest to life. The next development of the work of the Arts League of Service will be to follow up the Dramatic Tours with activities of this description. In the meantime we are working towards the attainment of a London Centre and Club, where experimental work can be witnessed in music, painting and drama; a Centre which will strengthen the League's activities in the countryside, and prove a useful link between the creative artists and the public. This Centre will also be a club where those interested in art and education can meet for amusement and mutual benefit without fear of boredom.

<sup>1</sup> Bernard Shaw on *The Art of Rehearsal*, in the Arts League of Service Annual Report (1, Robert Street, Adelphi, London).



# Psycho-Analysis in its Relation to Education

By J. A. M. Alcock

*(Based upon a lecture delivered to the Education Group of the Oxford Labour Club, Oct. 22nd, 1921.)*

The application of psycho-analysis to education is an eventual inevitability; but at the immediate moment I feel there is more need for discussion than for any actual application, and for myself I would countenance only the carrying into practice of a very few psychologic principles that appear to have been elucidated by psycho-analysis. For while it is true that psycho-analysis has now been in existence for about a quarter of a century, it is also true that there are psycho-analytic schools of divergent and sometimes apparently contradictory attitudes of thought towards the background psyche. There are, in fact, analysts of every shade of opinion and respectability. And, this being so, I feel that we need a greater agreement than there is at present on fundamental psychological principles, before we make too many experiments on that delicate fabric, the child mind. Let us see whether we cannot postulate two principles, at any rate.

These two principles underlie all analytic theories, and are what the analysts have called the unconscious, and the libido. The unconscious is, strictly speaking, an unphilosophic term; but it has a definite place in analytic terminology as indicating that there are psychological processes in us that are active outside the focus of our awareness, our consciousness. As a matter of actual fact, we are all of us so many automata, and we do not actually wake up until we begin to analyse ourselves; nor does it necessarily follow that we wake up even then. There are many obstacles between us and self-consciousness. So much for the present, then, for the unconscious. I will merely add that it is easy to see how an attitude towards life of which an individual is

unaware may inhibit, and will certainly colour, all his expression and behaviour. Now for that other principle, the libido. To hold this principle is to hold the view that the unconscious is dynamic, that there is a driving force behind man, seeking expression through him. I do not hold the Freudian view that the libido is nothing but sexual instinct. Sexuality is an expression of libido, but libido itself I believe with Jung to be desire in the widest and most comprehensive sense of urge towards, interest in, love for, any activity. This conception corresponds, I think, with Schopenhauer's idea of will. Libido is the interest for life, the interest in keeping alive, in using such and such a function, in following such and such a line of action.

Now, if we admit these two principles, how are we going to apply them in the service of education? Obviously we must apply them on the one hand to children, on the other hand to teachers. Let us take the children first. The problem is so to handle children that they really are educated, so that they grow, that is to say. The child, when it arrives here, is what one might call a bundle of instinct; a lump of libido, to speak colloquially. In so far as we can say it wants to do anything, it wants to express its libido, to follow its impulses. Perhaps the truth is that it is libido that really wants to express. We may react towards that child in three ways. We may be inhuman and ignore it. We may be human and bully it into repression—"little boys should be seen and not heard"—for many of its modes of expression are not compatible with our so-called adult standards of right living. We may finally be a little more human and do our best to educate the child's modes of



expression. That is the way that the psychological educationists take with their principle of self-determination in school life. The problem is this. There is the child, the lump of libido bent on asserting itself, and there is the code of living of the moment, which says, "Thou shalt not assert thyself except in such and such a manner." Understand that I am not necessarily on the side of the code of living. I am not at all sure that the code of the libido is not the right code. For the libido is the inherent life, the voice of the inner man, and dangerous only when repressed and perverted. The code of living, on the other hand, is dependent on a pair of parents, various nurses, governesses, and teachers; that abominable expression, pastors and masters. And it is more than likely at the present day that each one of these extraneous influences has a different code of living, so that our poor child is rather in the position of Macheath in "The Beggar's Opera": "Which way shall I turn me, how can I decide?" After all, the child psychology is like the psychology of the primitive. It is extremely suggestible. And just as it is possible to distort and even stunt the growth of a plant, so is it possible, with even the best intentions in the world, to maim the child mind in its growth. Again, just as the plant will always grow towards the light, so will the libido always seek its right, which is to say its biological expression. So that if it should be distorted there will result a psychology that may vary from expressing the most harmless eccentricity to embodying itself in any form of insanity. For when a child is really inhibited and repressed, there results that form of psychological disablement known as authority-complex. This takes various forms, according to the individual temperament, and is a complex that is exceedingly difficult to uproot in later life. A complex is an automatic reaction or attitude to a given stimulus, and this one just mentioned begins as a protest against the particular repressing circumstance, and ends as a protest against life itself. Its most

common forms are either a sinking into passivity with a side-tracking of libido into some sexual perversion or other clandestine habit, or a hyper-activity and self-assertion that converts the individual into either a bore or an anarchist. Therefore I think that educational experiments in self-determination are most useful, and a potent means of preventing the formation and crystallisation of authority-complex, or of any inhibiting complex, for that matter.

Let me give a simple example. If you shut a small boy in a room for a given period of time and tell him he must learn arithmetic, and if, during that time, his libido is actually in the garden outside, then you are setting up a dissociation in that boy. That means that you are causing him so much psychic irritation that he will weave an authority-complex round you. And that may determine a repression and non-development of his mathematical powers, which are an integral part of his intellectual function. And that means that he will become much less than his full psychic stature as man. If, on the other hand, you give him his fling in the garden, and then suggest mathematics, he will probably come to it with his full libido. It will be seen that what I am suggesting is, in journalese, a combination of business with pleasure.

As a final contribution to the child's side of the question, I would like to direct educationists to the recent work by Jung on psychological types. Jung differentiates the background psyche into four functions,—instinct, emotion, intellect, intuition, and has pointed out that it is possible to begin to put men in classes according to which function is dominant; which is introverted, which is extroverted, and so on: in which function the libido is resident. From my point of view, which is concerned with the treatment of neurotics, it is of immense importance—the keystone of treatment, in fact—to find out to what class the patient actually belongs. The aim of psychologic treatment, as I conceive it, is a psycho-synthesis, a balancing



and a harmonious development of all functions. And it is therefore necessary to learn in what state the functions are in any given patient. And it is obvious that this applies also to the child. He must be studied, and his class be determined, his bent be discovered, in other words; and thus some idea of how to handle him will be acquired.

Now what about the teacher? It is absolutely and entirely impossible to learn another psychology unless you are first familiar with your own, not superficially but as deeply familiar as you can possibly manage. The reason is this, that if a teacher is repressing some element in himself, he cannot possibly recognise in another what he refuses to see in himself. If he is unconscious of his actual attitude towards life, he cannot possibly be a sound judge of any other man's attitude. This is a psychological law. If he be full of authority reactions himself, then he will not understand the reactions of his pupils. On the contrary his complexes will drive him to force his psychology upon his class, and he will grow bad-tempered and snappy. Or he will find himself inhibited by his conflict over such reactions, and will fall into a melancholy. I do not admit that anyone who has not practised self-analysis either for himself or with others is a competent psychologist. You may read books and listen to lectures to any extent, but the way to learn psychology is to learn yourselves. Many analysts say that it is impossible for a man to analyse himself, that he has a blind eye for himself that can only be opened by an outside critic. This is not quite accurate however. Self-analysis is possible for that class of man who has a well-developed introspective function. And the would-be teacher is undoubtedly a man of that class. For an interest in, a libido for, psychology is an outward sign, an earnest, of that inherent introspective function that is awaiting development. The only advantage in working with another man is that two heads are sometimes better than one. I wish to lay far more stress on the possibilities of self-analysis than is

usually done by the more orthodox analysts. The aim of analysis, as I conceive it, is to get the essence of the unconscious, the libido, working in actual life here. "No bird soars too high who uses his own wings," and if a man is in touch with his own libido, then he is that not very common phenomenon, a self-conscious individual.

Therefore I feel that the next step in psychology is the discovery and perfection of a technique of self-analysis. And this I feel should be modelled somewhat after the yoga practices of the ancient Hindus. These practices are meditation, contemplation, concentration. By meditation upon yourself you really see yourself, by contemplation you discover what to do with yourself, how to synthesise yourself, and by concentration you can effect this synthesis. It is not really difficult to become temporarily passive and observe all the actions, thoughts, emotions, impulses that come into your ken. It is a sort of exercise in what the analysts have called the free association of ideas. This should be followed by contemplation, which is a study of the relative positions towards each other of all the phenomena with which you have become familiar through your meditation. Contemplation, that is to say, demands a little less passivity than meditation. Then by concentration I really mean the Coué-Baudouin exercise of auto-suggestion. I know Baudouin himself disapproves of applying the term concentration to his exercises. His reason for this, however, is that the Americans have misused the term as implying a voluntary effort of will, whereas he himself advocates (and I agree with him) a spontaneous effort of will, an effort of libido in fact. But I am writing for the English, and concentration is not a term that has been misused in English literature. Therefore I feel that concentration in its classical sense is a term that can be rightly applied to that spontaneous awareness that is the striking phenomenon in auto-suggestion.

Perhaps we might find it profitable to go a little further into details. Just as



we all have two arms and two legs, so have we common qualities in the background psyche. Jung has dissected the unconscious into personal and impersonal. The personal unconscious consists of the individual's own association chains, the complexes of which we were speaking just now. But the impersonal unconscious is collective, pan-human. It cannot be said, for instance, that any one man is unique in possessing hunger or sexuality. Jung speaks of the collective unconscious as a "storehouse of primal wisdom and primitive instinct." It is the world of the Platonic ideas. First there is libido, pure affect, then there is libido in the dream state, the Platonic idea, and then there is libido actualised in this world. And as for the world, so for the individual, who is really a little world.

When we study our little world, we shall see in it elements of which we were not before aware. We shall find something like the corner-stone that the builders rejected, the true libido, the essence. And because it had been rejected, which is to say repressed, we shall perhaps find it distorted, and, as it were, suffocated. A patient once brought me a dream in which he saw three sheep, a grey-blue in colour. One sheep stamped its foot, another had horns, the third was the largest of the three. These sheep appeared on the point of death, and the blue colour, he said, made him think of asphyxiation. They were a trinity, a libido symbol, and his libido was undoubtedly crushed under a most monstrous authority-complex with its attendant affects of hostility and guilt and suspicion: hostility against the world, guilt for harbouring such hostility, suspicion because he projected his guilt feelings into the world. The sheep that stamped was power, assertion; the sheep with horns was love, creative power; as for the third sheep,—there is a time-

honoured formula for the trinity as wisdom, power, love.

Let us study another example. A teacher dreamed that he was starting a lesson with his class, and had shut the door. There was a knock at the door. He opened it, but two young men walked in. He closed the door again, but there was another knock. He opened it, and two more young men walked in. Then he closed the door again, and found himself with a feeling of being at ease. There are the four psychological functions that we were considering above, and without which we are not our true selves. It is most necessary to admit the repressed functions into consciousness whatever our conscious attitude, or conscious ideas about these functions may or may not be. We might perhaps in this connection remember the old alchemical terminology on the transmutation of metals. It all refers to this psychological work of self-analysis.

Let me give a last example, not a dream this time, but one of the border ballads. I mean the ballad of the knight who found himself pledged to marry a hag. He did so, and on their wedding night she asked him to kiss her. He decided, after the preliminary repugnance, that it was his duty, and did so. Whereupon she became transformed into a princess. There is a psychological truth in that, and the truth is that once we have admitted those elements in us for which we have no fondness, into consciousness, we find that the devil is not half so black as he is painted. As a matter of fact he is only black in the obscurity of either repression or non-expression, whichever way one cares to look at it. And once we have seen ourselves really, then we have unbottled our Djinn. And when one has set himself to that task, then he may turn to education with the reasonable hope that he will not inflict too much damage upon his pupils.



## Book Reviews

**The Coming of the Fairies.** By SIR ARTHUR CONAN DOYLE. Hodder & Stoughton. Illustrated, 12s. 6d. net.

The greatest care has been taken in collecting and arranging the matter, in the writing and printing of this book. It is a delight to handle such paper, to read such type,—the eye, too, is relieved by the broad margin. The photograph of Mr. E. L. Gardner, Sir Arthur Conan Doyle's co-worker, and the re-prints of the fairy photographs are excellent. Nevertheless the book will probably seem of doubtful worth to the honest enquirer, steeped in physical science method, on the one hand, and to the convinced believer in the "fairy" line of evolution (as parallel to our own line) on the other.

The author has developed his subject historically, but apparently for him fairy history begins with incidents preceding the *Strand* Christmas Number, 1920; there is only the barest reference to age-long fairy lore. The title, *The Coming of the Fairies*, is a misnomer. Sir Arthur neglects the attitude of the literary scholar to universal fairy-lore—and it would seem he is unaware that already at the close of the 19th century the Universities of Rennes and Oxford had both given a degree to an American scholar for a thesis proving the existence of fairies (*Fairy-Faith in Celtic Countries*, by Dr. Evans Wentz). The reader, who comes to this book with an open mind, will look for the detailed reports of the expert photographers who have examined the original negatives in vain,—surely these and the report of the expert on fakes in photography dismissed as "too long and too technical for inclusion," might have been given as an Appendix.

All the circumstances relating to Elsie and Frances and the taking of the fairy photographs are given with admirable simplicity. It is for the unprejudiced reader to decide whether he can accept the facts here set down, as well as those of chapters vi. and vii. which give "independent evidence for fairies." Our attitude should be at least as sympathetic as that of a previous generation towards F. W. Myers' *Survival of Human Personality after Death*, although naturally the latter work dealt with a subject of more intimate value to the reader. And that brings us to the last chapter where Sir Arthur quotes Mr. E. L. Gardner's notes, and at last we get the data necessary for the comprehension of the whole subject. If fairies are not an integral part of Nature, if it is impossible for man to co-operate with them to produce flowers and plants which shall add new beauty and grace to Nature, then the fairy photographs, this book and all the lectures given and discussion aroused are futile. "We have served the Nature-spirit line of evolution consciously not at all," writes Mr. Gardner, "but by understanding the situation we can co-operate together intelligently and helpfully, and the service of both to mutual advantage can take the place of blind experiment and groping self-interest."

To the theosophist it may seem that scant justice is done to Mr. Gardner's untiring efforts to make known the existence of fairy life. On the other hand he will welcome the reference to Bishop Lead-

beater, especially to his book *The Hidden Side of Things*, and rejoice that attention, even through a storm of destructive criticism, should be directed to a new form of life, too subtle to be sensed by ordinary eyesight, yet capable of influencing the sensitive photographic plate.

**A Dominie Abroad.** By A. S. NEILL, M.A. Jenkins, 5s. net.

I approve especially of (1) his method of tipping the Salzburg waiters, (2) his conflicts with David. And I am quite sure he knows how to psycho-analyse children.

Having said this, I do not know how to go on. But there are some points to "review," two abysses for which Mr. Neill has to keep an eye open. First, a certain three-men-in-a-boatishness, and then a theorising tendency to jump at conclusions. For instance, his experiment in making a lady dream, which he calls proof of the Freudian theory. But he does not say whether or not the lady already knew the Freudian theory before the experiment. That she knew something of psycho-analysis he does show, because in a second experiment he tells her to dream of "re-birth symbolism." But, then, if she already had a mind full of these theories, these experiments go to prove nothing. It is not dialectics to say this. Our present knowledge of dreams is very crude, and we have no right to say we can "interpret" them. It is better to study the waking state and learn about that.

The personal unconscious, he says, is the Devil, and the impersonal is God. This is very well as a working hypothesis. But we must refine it a little and say that the personal unconscious is only a devil so long as it is dominant, active. The problem is not one of destroying it, but of making it passive, an instrument. This is a devil who needs conversion, because it is not possible to be in life without him. He is in fact the very mechanical force of life, the general hypothesis in which we live; and for each person he is personality. But how to make him passive? Mr. Neill is beginning well with his school, and is touching upon a secret when he stresses the necessity of handicraft so much. But it seems to me he will find there are other secrets as well, and only a doubtful possibility of their solution. Nevertheless his school is a good venture, and a good preparatory ground for the solution of riddles.

J. A. M. ALCOCK.

**The Appreciation of the Fine Arts—being one of the Special Courses of the Art of Life Movement for Public Right-thinking in Art and Life.** By F. C. TILNEY, Walden, Cheam, Surrey.

These Booklets and the Movement of which they form part, will be welcomed by all who believe that in the right education of the individual will be found the solution of some of the chief national and international difficulties, which at present menace our happiness, and threaten to endanger the very foundations of civilised society.



The admirable subject matter of these books is couched in very simple language, as Mr. Tilney realises that if the fine arts are to flourish they must appeal to the plain man. He bases his teaching on a sound philosophy of the art of life, and makes it clear, by a most comprehensive survey of the whole subject, that for the highest development of the fine arts, our individual, national and international life must be based on those eternal principles which are revealed by a loving and reverent study of Nature and applied by us to the simple details of everyday existence.

AMY E. GRANT.

**A Nursery School Experiment.** By H. M. JOHNSON. With a Section on Music. By CARMEN S. REUBEN. Bureau of Educational Experiments, New York, 75 cents.

This book gives us a detailed description of the environment provided by a Nursery School in the United States of America for children between the ages of eighteen months and three years—a time when sense experience and motor activities are essential. The material in use is abundant, varied and most carefully chosen. It includes a slide, steps, duplicate toys “to satisfy the gregarious impulse,” single pieces of apparatus “that the children may learn to consider individual rights,” etc.

By means of several excerpts from the daily records and weekly summaries, the book gives us an insight into this charming, active baby life, so full of promise for the coming age when fearlessness and initiative will be an invaluable equipment.

In the Nursery School music is not restricted to the ten or fifteen minutes when the teacher plays the piano or sings to the children. Tone and rhythm often accompany the activities, enriching their meaning and expression. They are also used as helpful suggestions, stimulating or relaxing as occasion requires.

On reading this book we feel that in the Nursery School the children are not only studied and tended, but that they are really understood and joyously helped in their great enterprise of making themselves ready for the larger world in which they will have to move later on.

**Little Verses for Little People.** By M. A. H. 1s. 2d. post free from Woodhouse, Almondsbury, near Bristol.

In these pieces of poetry children will recognize Nature as they know and love her. The thoughts and sentiments expressed will be understood and heartily sympathized with. The language is clear and the words are easy.

**School Records: An Experiment.** By MARY S. MAROT. Bureau of Educational Experiments, New York, 25 cents.

This book offers us a new kind of school record for measuring the children's progress, judging methods, and finding out where these or the environment need changes.

We are first given definitions of such words as growth, environment, experience, curriculum. These definitions are illuminating.

In the book we find ideas which are distinctly progressive: “A school cannot stop satisfied; it must continue to change.” “The majority of school records report the child's success or failure; they do

not report the success or failure of the environment to fit the children. They ask the child to change; they forget to watch for faults in the curriculum.” “Have the children shown their interest by contributing to the general knowledge on the subject studied?” “Records of group activities give far more information than records of individuals.”

These new Records are most practical; they show how hypotheses, theories and methods work when put into practice, they give results. We are reminded that opinions are not evidence, nor are phrases characterizing the children, unless they are supported by concrete illustrations. We are told how records should and should not be made out.

**The Companion Shakespeare, with a Commentary and Acting Notes.** By J. A. GREEN, M.A. London: Christophers, 2s.

*Julius Caesar, As You Like It, Richard II., The Merchant of Venice.*

These delightful blue and gold volumes are a real addition to the class-room and would grace the book-shelf of any private collection. The paper and binding are most excellent value. I am glad to see that Mr. J. A. Green in his notes advises that “scenery as we usually understand it should be dispensed with: curtains, or screens, preferably of some neutral colour, give what is required in the way of background.”

E. C. S.

**Princes of Wales** (with twenty portraits). By F. MAYNARD BRIDGE. H. F. W. Deane & Sons, The Year Book Press, Ltd. 8s. 6d.

Mr. F. Maynard Bridge has made a special study of the lives of the Princes of Wales, and finding it a most fascinating subject he has published the result of his studies for others. The careers of nineteen Princes of Wales are traced from the birth of Edward of Carnarvon to the twenty-eighth year of our present Prince. Quite apart from the historical value of the book it is very interesting reading. Anecdote is well blended with fact, and these together form a vivid picture of the life of the times in which the various princes lived. Either in the history or the literature class the book will fill with colour and life the imagination so often starved by the ordinary history book.

E. C. S.

**The Measurement of Emotion.** By W. WHATELY SMITH, M.A. With Introduction by WILLIAM BROWN, M.D., D.Sc. Kegan Paul. 10s. 6d.

**Tractatus Logico-Philosophicus.** By L. WITTGENSTEIN. With Introduction by BERTRAND RUSSELL, F.R.S. Kegan Paul. 10s. 6d.

These two valuable editions to *The International Library of Psychology, Philosophy and Scientific Method* will be reviewed in our next number, lack of space preventing adequate review in this issue.

## Résumés of our French and German Editions

### Pour L'Ere Nouvelle

The October number draws attention to the Third International Congress on Moral Education, to its aims and methods: “To teach morality by deeds, seeing that without action the intellect is but a useless tool and enthusiasm a short-lived flame.” It was decided at the Congress that history books



should be written and their veracity guaranteed by a special Commission attached to the International Board of Moral Education. Messrs. Delachaux and Niestlé of Neuchâtel will shortly publish two books, *The International Spirit and the Teaching of History and Education and Unity*.

In the *Description of a Day at Park School* (Buffalo, U.S.A.) Dr. O. Decroly and M. Reymond Buyse give us a glimpse of a new world where we are offered the beauties of spring and of fresh young life. The school is like a village, where useful work of many kinds is performed by the children; a village in which they naturally take a pride as they enlarge and beautify it with their own hands. When these active children pass into other schools they head the classes and are successful at examinations. Dr. Decroly and M. R. Buyse are convinced that environment is the true educator, and that the beauties of Nature are conducive to beauty of character.

We are given a list of American Associations and Schools in favour of educational reform, and the manifesto of the Association for Progressive Education is especially mentioned. This Association does not adopt any particular method of education; it is a transmitter of improvements and developments evolved by others. The aim of Progressive Education is the free and complete development of the individual brought about by a scientific study of his physical, mental, spiritual and social needs, and requiring, as conditions, freedom for spontaneous development, a guide rather than a schoolmaster, and co-operation between school and family.

An article on The First International Congress of Open-Air Schools gives a list of desirable conditions and reforms for such schools, and proposes that international delegates shall, through the International Board of Open-Air Schools, link together the Committees in different countries. F. MACCOLL.

## Das Werdende Zeitalter

Space being limited, the following lines give only a brief outline of some of those articles appearing in the German edition of *The New Era* for October which have not already appeared in full in the English edition.

*Goethe's Views on Art and Handwork* provide food for thought. He declares that all art begins with some necessary object of daily use, which one instinctively tries to beautify, thereby bringing it into harmony with surrounding objects. Progress in this direction has unfortunately been greatly hindered by Imitation on the part of those who do not possess this instinct, who have not experienced the "feel" of things. Tradition has thus taken the place of Life. The true craftsman imparts an intangible yet enduring quality to the form he fashions, from which its true worth is derived. This is absent from the mechanical imitations and can never be compensated for by the intrinsic value of the material. Real wealth is the possession of those objects the joy of which is enduring, whereas the counterfeit soon palls and ceases to give pleasure.

There follows an interesting account by Ida Koritchoner of *A Visit to an Italian School of Art*. It appears that but little is done in Italy to give members of the working classes a real training in Arts and Sciences. For the most part they are left to delve for themselves, if they so incline, among

the profusion of treasures around them. The *Umanitaria*, however, does offer certain further possibilities to the inhabitants of Milan. Formerly a convent with a beautiful garden and cloistered walk, this establishment now contains a series of workshops for the use of working-class children. These children are chosen from among the best of those who have completed their compulsory schooling—at the moment chiefly from war orphans. A spirit of joyousness pervades the workshops for wood, metals, leather, sculpture, drawing, painting, etc., yet despite this there seemed but little opportunity for the display of real creative ability. Tradition reigned supreme, the productions being copied from the masterpieces of a bygone age, and subsequently going to swell the great mass of artistic oddments with which the shops of Italy are replete. A brief conversation with the Drawing Master elicited the information that "it is surely better to copy what is beautiful—genius will develop in any event, even more rapidly under this stimulus, while for the others this is surely better than the production of unlovely mediocrities."

Both sexes receive a three-years' training in some craft in the *Umanitaria*. It is not truly co-educational, however, as the sexes are completely isolated both in work and play. In spite of the absence of a real philosophy or of any of the new methods, the spirit of calm beauty and happiness is undoubtedly an uplifting influence for the inmates of this school.

Heinrich Becker contributes an illuminating article on *The Child; Art; Form*. "Form," he says, "is the presence of a Being." No one questions the existence of this Being, but humanity demands a Form which shall render this Being visible—that is Art. Among adults artists are few, largely because Art is regarded as a pastime and reserved for such leisure moments as business may permit. Among children, however, everyone is an artist, because the child has the power of making even the most rudimentary objects vehicles of Life. Since the work of artists exists, one supposes it to be necessary for an adult (who has probably lost his artistic sense) to "educate" children (who are artists already by nature) to an appreciation of Art. There is no such thing as art education, but only a natural development of all the human attributes in which art takes its natural place.

Karl Wilker, under the title of *Religious Experience*, gives a brief commentary on a book by Martin Buber dealing with that subject. The essence of his views might be summarised in the words "Spirituality does not consist in the withdrawal from the world, but rather in spiritualising the things of this world, and thereby drawing them nearer to God."

The Magazine concludes with a notice of a Holiday Home School (open the entire year) which has been started at Prerow by Dr. Fritz Klatt. The Principal is particularly anxious to promote international relations among children, and therefore invites parents of every nationality to send their children to Prerow for the holidays (or longer if possible). Already much interest and good fellowship has been engendered by the variety of tongues there spoken by the children. This is a distinct signpost on the road leading to the New Age, and we hope that the future will bring many such establishments into being. I. A. HAWLICZEK,





## The Outlook Tower

### FROM GARDEN CITY TO NORTHERN INDUSTRIAL TOWN

The sudden contrast between the garden city, where I live, and some of the industrial centres of Yorkshire, induces thought about the conditions under which teachers in these places have to work. Years ago I lived in Sheffield, and therefore I am quite familiar with the ordinary elementary school in such a town, but of late years the Garden City atmosphere has been the predominant one, and it was somewhat of a shock to be back again in a district where dirt and squalor, lack of space, air, sunlight and beauty are the daily experience of the children of the town schools. While appreciating the brave spirit with which the teachers in these schools tackle their task, I cannot help sympathising with them when they feel that the new ideals in education are not for them until the material conditions in which they teach have been altered.

And here one is back in the old vicious circle as to whether one should work to alter the industrial and social conditions of the people, or whether one should follow the sounder and slower method of working to change the education of the children, who, by their attitude towards, and demands from, life, will automatically alter conditions when they become citizens.

One is reminded of the many stories that exist of model dwellings built for the poorer people and the use of the bath for storing coal or potatoes, of the gradual sealing up of the windows in order to avoid draughts, and the turning of the small gardens into slum yards. All these stories rather prove that it is impossible to impose new conditions on adults who have acquired certain habits. On the other hand, one knows of children, taken young enough from such surroundings and brought up accustomed to fresh air, cleanliness, hygienic diet, etc., who will

not go back to the old conditions, but demand a finer mode of living.

Yet, even in the most difficult surroundings, the pioneer teacher is able to introduce some of the new methods of teaching, as instanced in the Kirkstall Road School, Leeds, the Infants' Department of which Miss Blackburn has converted into a Montessori school with most successful results.

### THE DALTON PLAN IN LEEDS

The Boys' Department of the Kirkstall Road School, under Mr. John Eades, is a starting point of reform for the Northern provinces. To spend a morning in the school is an inspiration, and convinced me that the Dalton Plan, when more extensively adopted, will revolutionise the ordinary elementary schools of this country.

\*Mr. Eades has been experimenting for several years with improvements in the general primary school curriculum. One of the changes he made was that of introducing specialist teachers. Instead of demanding that a teacher should teach all subjects to a class, he divided the different subjects among the staff, and each specialised in one or more; thus each had an opportunity of expressing himself in the way most attractive to him. Reform has been a process of natural growth in the school—first, specialist teachers, then free time-tables in the top class, extended later until all the work was done on free time-table methods. These gradual reforms made it easier to adopt the Dalton Plan, which is now used throughout the school from Standard III upwards.

### THE DALTON PLAN IN WORKING

The Kirkstall Road Boys' School is an ordinary primary school of some four

\*See list of Mr. Eades' books in our advt. pages.



hundred boys, mostly drawn from good artisan families.

The teacher makes an assignment of work for each standard for one month. These assignments hang in each classroom available to the boys. Each boy is also given cards detailing the work to be done in each subject. No boy may start the second month's work until the first month in each subject is finished. The boy then decides for himself in what order, when, and how he will do the work. When a boy has finished his work in any particular subject the teacher marks it off on the boy's card; when all the work in every subject is finished the card is initialled by the headmaster.

A quick lad may finish his month's assignment in, say, three weeks; a slow boy may take six weeks. The quick boy may finish a whole year's work in eight months. He then passes straight into the next standard without waiting for a definite date. Thus every boy is working at his own rate and has the interest of planning his own work and adapting that work to his particular moods. As we all know, there are some days when we feel able to tackle difficult work, and others when all we can do is to carry out some easy task which requires little mental effort.

The boys move freely about the rooms. If there are too many in one room the teacher may ask those who have other work to do to go elsewhere. There are books in every room, and tables instead of desks.

The registers are divided according to the number of pupils, and this works out at about 48 pupils per teacher, whereas in the ordinary schools Standards III and IV are generally very full, and Standards VI and VII are rather empty.

At the Kirkstall Road School I came across something I have never met before—a Standard VIII in English for a few clever boys, thus doing away with the marking of time which is usual in many elementary schools where, during the last year, the quick pupils have to repeat work done in previous years.

All members of the staff to whom I

spoke were enthusiastic about the new method. They considered that it did not give the staff more work, although they admitted that the specialist teachers had to know their subjects very thoroughly, as they were dealing with a wide range of children doing different work at the same time. They emphasised the great value of the system in the matter of co-operative work, as, with boys of different grades working together in the same room, several boys would group together and the elder boys would often help the younger ones. The staff are also brought into closer contact with the individual boy and his difficulty. It could be shewn that with the new method the quality of work had improved, the clever pupils went ahead, the average did better, and the dullard did enormously better.

The staff also told me that the parents had begun to follow their children's progress with interest, and were frequently drawn into discussion when a child was planning his day's work.

In other directions also the school is a progressive one. It is practised in student-government. I noticed that when the boys came back from "break" they returned to their own classrooms and set to work without orders from the teachers. Sometimes a room is left without a teacher for a considerable period, and the boys continue to work in an orderly way. A great deal of dramatic work is done in the English lessons, and Art has a special consideration, a child being allowed to use the craft room at any time in order to make a model needed to illustrate a lesson.

The atmosphere of the whole school is one of freedom and joy and of the intense interest of the scholars in their work. One realises that, quite apart from the fact that the children learn very readily, they are also learning valuable lessons in the organisation of their own time and the planning of their own work, which will be of great advantage to them later on, and will do much to help towards the solution of labour problems which, in part, are due to lack of initiative in the mass of the workers. (This with all due



reservations! I wonder how much initiative I would have if I worked in one of our many factories, with their artificial light, stuffy atmosphere, insufficient wages, and continual fear of unemployment.)

A boy educated along these new lines should be able to give *creative service* to the community, which Mr. H. G. Wells so rightly deems the foremost quality to be attained through Education.

I was interested to find that there are more boys' schools that have adopted the Dalton Plan than girls' schools, and one reason given to me for this is that in a girls' school it is exceedingly difficult to find teachers who will specialise; no teacher wants to give up the teaching of English, as all think that this subject gives them the greatest opportunity of influencing the girls in their charge. We would be glad to have news of other schools that are attempting the Dalton Plan, as it is our aim to have a file at the *New Era* office which will give particulars of experimental schools all over the country.

## FUTURE ARTICLES

We have been fortunate in obtaining an article from Mr. N. G. Dean, English master at the Kirkstall Road Boys' School, describing his use of the Dalton Plan for English lessons. We hope during 1923 to publish articles from other members of the school staff on their work in other subjects.

## A LONDON EXPERIMENT

I have lately visited a school of which I have heard a good deal, namely, the Mellitus Street School (Infants and Junior Mixed), Old Oak Estate, under the London County Council, and the school more than deserves all the praise that I had heard given to it.

There are 388 children from 3 to 9 years of age on the roll, divided into nine classes. The school is a post-war building, and therefore has plenty of air, light, and space. In the babies' class there are 36 three-year-olds, the infants' class contains 48 children, and the junior mixed

class has 40 pupils. Ten per cent. must be added to these numbers during the present period of economy.

The headmistress, Mrs. Anderson, holds the Montessori Diploma, and is a great enthusiast of the Montessori Method. Six of her teachers have also taken the Montessori Diploma *at their own expense*, and the other three teachers in the school are to take it this Spring. The Montessori Method is used throughout the school, and forms quite the best example of the Method applied to an ordinary elementary school that I have seen. The point that impressed me was the enthusiasm and self-sacrifice of the teachers. *The whole of the Montessori apparatus has been purchased by the teachers themselves*, as this apparatus is not yet supplied by the L.C.C.

Mrs. Anderson has evolved a scheme for the teaching of reading, which she considers particularly adapted to the teaching of the English language. It is being produced under her maiden name of Cruickshank, and can be obtained from \*The Educational Publishing Co., 9, Southampton Street, W.C.1, for a small sum. It is a very complete and excellent way of teaching children to read by an individual method.

One of the teachers in this school has invented an exceedingly interesting set of apparatus for teaching children to deal with the English money system. Messrs. Philip and Tacey give particulars of this apparatus in our advertisement pages.

Comparing such a school with the ordinary infants' school, one realises that a revolution has indeed occurred in educational method, and one wishes that a few of our advanced educational authorities would really support an experiment such as this, so that in each district there would be at least one school in which the juniors were taught by the Montessori Method and the seniors by the Dalton Plan.

To such teachers as Mrs. Anderson and Mr. J. Eades and their staffs our good wishes go out, for we know full well the difficult task of the pioneer.

\*For particulars see our advt. pages.



## SOME EXPERIENCES OF A PIONEER

A friend of mine, a married woman, who had been out of her profession for some years and had returned to it full of enthusiasm for the new methods in education, related a rather amusing incident. She was teaching at a school of which the headmaster, almost at retiring age, desired above all things to have no change in the methods of a school that had been running on the same lines so successfully for thirty-five years. My friend, however, tried to introduce into her standard some of the free time-table methods. The result was that from being at the school at 8.55 a.m. the children began to arrive at 8.30, 8.15, and then 8 o'clock, until the headmaster, much exasperated, refused to admit them until the proper time. The teacher then put the problem to the children, who, although they came from very poor homes, decided that they would do the extra work at home. The children then produced their work, sums, composition, etc., on all kinds of bits of odd paper, grocers' bags, etc. One boy, who had produced nothing for a long time, arrived one day very triumphant with 3,612 sums which he had prepared during two months. Thinking that the headmaster might be struck, the teacher mentioned this work to him. His only remark was, "And who do you think is going to correct them, my lad? Don't do it again!" It was some time before the teacher could comfort the crestfallen boy, but she promised him that all his sums would be corrected.

Again, in composition class one boy wrote many pages, but, as the time was short the handwriting and spelling left a good deal to be desired. The headmaster, seeing this effort, was much annoyed. When the teacher said, "But it is not writing and spelling that we teach in this lesson, but composition, where ideas are of value," the headmaster replied that he did not care a bit about ideas, what he wanted was good spelling and careful writing. One cannot help wondering how many children have their faculty for

imaginative writing killed by the teacher who does not care about ideas, but only about "spelling and writing." Other members of the staff begged my friend to give up her experiment, as it was making the old man quite ill!

## REAL FAIRIES AND THE IMAGINATION

A very interesting lecture was given at the recent Conference of Educational Associations on the rather unusual subject of *real* fairies. There was an element of humour in the fact that the lecture was held in the Physics Theatre of the London University! Mr. and Mrs. E. L. Gardner were the lecturers. Mr. Gardner collaborated with Sir Arthur Conan Doyle in his book, *The Coming of the Fairies*,\* which describes the photographs of some fairies taken by two girls in Yorkshire. These photographs have necessarily aroused a great deal of controversy, but Mr. Gardner clearly demonstrated that every precaution had been taken to prove that the photos were genuine. For full details readers are referred to the above-mentioned book, which was reviewed in our last number.

We have recently come across other children who see fairies, and we are trying to obtain more photos. It is a very beautiful idea that Nature's laws are operated through the co-operation of beings who, while not belonging to our human order of evolution, are nevertheless working side by side with humanity in the building up of our world. It is significant that the fairies were special favourites of folklore, especially in Celtic countries, and it would seem as though we were now beginning to re-awaken, at a higher level, the sense organs which enabled the folk of yore to see clairvoyantly "the little people."

## "THE NEW TYPE" OF CHILD

Mrs. Gardner described the different types of children who are likely to see fairies, or claim to see them. These are four—the intuitive, imaginative, fanciful, and psychic. They all come under

\* On loan from *The New Era* Lending Library.



the heading of sensitive children, often called "the new type" children.

Intuition has been defined by modern psychology as a direct knowledge of reality. The intuitive faculty is awake in many children to-day. Often when they have no means of expressing their intuition in ordinary activity they appear very dull children. Their intuition senses life strongly at the inner levels, but their attempts to express this bring them into conflict with their environment. The result is often silence and apparent dullness.

Fancy is the result of the free working of association in the unconscious, *i.e.*, thoughts and feelings stored up through experience in the outer world and recorded in the unconscious. As long as the association is uncontrolled by an interior vision the mental structures which a child builds may be termed merely fanciful, not imaginative or creative in any great sense. For example, a child who has read fairy tales and seen illustrated fairy books might draw a fairy with a quaint cap. This is association of different ideas picked up. The imaginative child may never have seen illustrated fairy tales, but he is able to create for himself original drawings of fairy life.

The psychic child can be recognised very often by his over-sensitiveness to emotional and mental states around him. There are two kinds of psychism, the negative and the positive. The negative psychic child has no control over his vision; he is merely over-sensitive to subtle influences. This is at present by far the better known form of psychic power. It belongs to the past history of the race, and should not be encouraged in children. One of the best means of getting rid of it is, in the early years, encouragement of a joyous interest in life (*cf.*, Montessori method of sense-training), and, later, mental training of a type that makes for mental self-control. The positive psychic child is able to control his vision of the other worlds; such a child possesses an instrument, which will prove useful to a trained mind, and benefit from mental training.

A teacher who is dealing with children of this type will need to study along suitable lines, so that she may at least understand the conditions which the children are contacting.

### WANTED: NEW FAIRY TALES

We wish that writers would come forward and give us *real* fairy stories to take the place of the fairy tales generally told to children. The whole question of training the imagination of children needs careful revision. The opinions of modern psychologists on this subject are illuminating.

We were interested to see the following in Paul Bousfield's new book, *The Omnipotent Self* (a book which should be read by all teachers who have to deal with self-conscious or hyper-sensitive or phantasy building children. It is unique in that it offers a method of diagnosis and possible cure which a sympathetic teacher could use when trying to help a difficult pupil).

"It is quite true that the child's imagination requires training, as part of its intellectual education, but there is a vast difference between encouraging it to imagine the possibility of impossible things, and encouraging it to exercise its imagination in realisation of facts, however far they may be removed from the experience of everyday life. Many people have the idea that a child should be encouraged to use its imagination; whereas in fact the child's imagination requires curbing, training, and sublimating . . .

the real difficulty is in preventing it from using too much imagination directed into false channels and by-paths of permanent unreality."

"The ordinary fairy-tale should be swept from the nursery; here the child does nothing but identify himself with the hero or heroine in the most impossible of situations of a purely phantastic type. There is plenty of scope for giving a child an interest in stories from the fairyland of science, or from the lives of famous persons . . . for though



the facts with which the stories may deal are as wonderful as any of Grimm's fairy-tales, *they are facts of which the child will never have to be undeceived.*"

### THE MONTESSORI VIEW OF FAIRY TALES

Dr. Montessori has already put forward much the same view regarding the ordinary fairy tales told to children. She believes that these should not enter into the education of a child in the earlier years, but rather that the child should learn to face the reality of the external world as he perceives it by means of accurate sense-impressions, and should not be encouraged to live in a world of fantasy and make-believe until such time as he knows the difference between the world of reality and the world of fantasy. The whole of the Montessori training tends to develop in the child accurate sense-impressions, clear thinking, and a scientific mental outlook.

In view of what has already been said about real fairies, a very careful distinction should be made between these which are as definite as the more material things of everyday life, and the purely imaginative fairy tales that are usually told to children.

### IMPORTANCE OF THE EARLY YEARS

Modern psychologists are increasingly emphasising the importance of the first few years of a child's life. We quote from two recent books:—"Psychologists are now generally of opinion that the essential elements of the individual character have all been definitely formed by the age of five, and that, important as training in successive years may be, the environment and education of those first five years are more important." (*The Omnipotent Self*, by P. Bousfield, M.R.C.S.). Again, "The first lesson . . . which has been learnt by the psychological medicine of to-day concerns the vast importance of the influences which are brought to bear upon the individual in his earliest years."

(*Psychology and Politics*, by W. H. R. Rivers, LL.D.)

### THE EVER OPEN MIND

"The world is so full of a number of things"—new things, from broad-casting to experiments with the ultra-violet ray, from new methods in education to new harmonies in music, that it is difficult to find one's way among them. For all are worth while to someone, and in the vaguest or most monstrous of them may lie embedded the germ of an idea that shall revolutionise society and prove to be the bed-rock foundation of the New Era. To keep an open mind, to be sensitive to new ideas, to await with what patience we may the moment when a balanced judgment is possible is to have some chance of understanding the future which children of to-day will in due time create; and without some appreciation of that future we of any one generation are failing in our responsibility towards our own time and towards the next generation.

### OUR SUMMER CONFERENCE AT TERRITET

Readers are reminded of our Conference on **Education for Creative Service**, which will take place from 2nd to 15th August at Territet, near Geneva. Early application is advised. Full particulars can be had on application.

Among the list of lecturers appear the well-known names of Dr. O. Decroly, of Belgium, Herr F. Paulsen, Dr. Elisabeth Rotten, Cloudeley Brereton, John Eades (The Dalton Plan), M. Roger Cousinet, M. Bertier, M. Emile Coué, Dr. Montessori, Prof. Cizek, of Vienna, Fr. H. Scheu-Riesz (The World Library for Children), Charles Baudouin, M. Jaques Dalcroze, and Dr. C. G. Jung.

After the Conference arrangements will be made for a week's complete holiday and rest at St. Cergue sur Nyon for those who wish to remain a little longer in Switzerland. St. Cergue lies over 3,000 feet above the sea, overlooking Lake Geneva and opposite Mont Blanc. This extra week will cost about £4 only.



# The Teaching of English under the Dalton Plan

By Norman G. Dean

(*English Master at Leeds Kirkstall Road School*)

THE working of the Dalton Plan in the Leeds Kirkstall Road Demonstration School can be traced back to 1907, when Mr. Eades began a system of specialisation. Out of this gradually grew the idea of individual work and the Dalton Plan.

In September, 1918, he began work on the Dalton Plan, before the method came from America, in one room with Standards 7 and 8, with weekly assignments, the pupils working individually or in pairs, proceeding at their own rate and taking the subjects according to their own inclination for them at the particular time. Since then the system has been enlarged and extended and now includes the children from Standard 3 to Standard 8.

Mr. Eades has given an account of the origin and working of the Kirkstall Road Method in his section of Miss Parkhurst's book *Education on the Dalton Plan*, published by Messrs. Bell and Son.

## Organisation

The Dalton Plan is in operation each morning from 9.30 to 12. The afternoon session is devoted to the more recreative subjects such as singing, games, dancing, literature and dramatising, which form an antidote to the continued writing or concentration of the morning work. The boys, during this period, are in "Age Divisions," and it is obvious that for team work in physical training or singing this classification has great advantages. This arrangement is also adopted when the children assemble in the morning for religious instruction and registration.

At 9.30 these age divisions break up, and the boys move to the various "Subject Rooms" according to their own wishes. This transition may appear to the uninitiated as an opportunity for licence, but this is not the case. The in-

dividuality and liberty which is developed under the Dalton Plan makes the boy realise that it is to his own advantage to settle down quickly in one of the rooms and continue work on that subject. Of course, a boy cannot continually visit one room only, as under the Dalton Plan there is a prescribed amount of work to be done each "Assignment Month" in every subject taken. The words "Assignment Month" are used because the syllabus for one year is divided into periods, each of which a good average boy can get through in a month. There are ten of these periods, as the July assignment is devoted to revision and examination of the work done during the year, and August is a holiday month. It is obvious that one of the principal aims of the Plan would be defeated if it were compulsory for every boy to keep abreast with the times, and in any "Subject Room" boys will be found who are one or two months in advance or behind. This is the natural result of individual work, but it in no way reflects upon its assimilation. It means that the boy with ability can get ahead, and is not compelled to mark time while an attempt is made to bring the average and dull boy in line.

To the weak boys it is a great benefit for they can spend more time on the subjects in which they are deficient and thus are not urged beyond their physical and mental ability.

## The "English Room"

The English Room caters for boys doing work from Standard 3 to Standard 8, and during the working of the Dalton Plan accommodates any forty boys doing the work of these standards. The folios containing the assignments of work are hung on the walls and boys walk out and



peruse them at leisure. It is unnecessary to have a copy of the Assignment for every boy as there may be only four boys doing Standard 7 work in the English Room at one time, and each of these may be doing work from different months and in different sections of the English subjects. The English subjects which lend themselves to treatment under the Dalton Plan are Reading, Composition, Grammar and Spelling.

To anyone acquainted with the requirements for each Standard in each of these subjects it is obvious that they cannot all be under the supervision of one master, so Reading is taken by Mr. Eades. This is private reading of books from the School Library, and written and oral answers to the questions on the subject matter are required; but the Reading for elocution is taken when the boys are assembled in age divisions. This again is taken individually, for while each boy is reading aloud to the master the division is reading privately.

### Composition

This is the principal subject of the English Room, and an attempt is made to make it as interesting and attractive as the "Story Lesson." Why should not children be able to create word pictures, just as well as they attempt to suggest their ideas in line? It is because so many teachers do not realise that in this subject, more than any other in the curriculum, INTEREST must be aroused before results can be obtained. How can a child be happy in attempting to write an account of an oral lesson in which it was only half interested, or a visit to a Museum when all the time the gilt was taken off by the thought that a "Composition" would have to be written on it; but if we take the centre of interest from the child's experience, then endless pleasure and the accompanying mental growth will proceed from it. In a visit to a Museum a boy will most certainly be interested in one thing more than all the rest, then why not use this "interest" and create the compositions round it.

"What the Mummy told me," "An exhibit's impression of the visitors," or "When I was alive—account by Mummy, or model of Tutankhamen," would be subjects over which any boy might wax enthusiastic, and not only enjoy himself, but give the master an opportunity for the observation of another aspect of the boy's make-up which before could not have been realised. A recent visitor was decidedly shocked with the title "The boy who ate too much Christmas pudding," which appeared in one of the Standard 4 assignments, and expressed the opinion that it was vulgar. Nothing of the kind; that aspect was never once considered by the boys, but there were many good laughs at the pictures of puddings with arms and legs, chasing corpulent rascals. The subjects increase in difficulty as a boy goes up the school, and in Standards 7 and 8 the work frequently becomes direct reference teaching. The boy is advised to read chapters of books in the reference rack and then write a composition on certain aspects of the work. This gives him the opportunity of seeing that his work is that of men and women, and inspires him with that spirit of emulation which is such an active factor in educational developments. It marks also the acquisition of ideas which is one of the first essentials in writing composition.

Frequently pictures are taken as the basis of compositions. Not the usual "Masters," but line and colour drawings which are capable of individual interpretation. A colour drawing of a Hindu sitting on bright cushions, produced dozens of subjects. Some boys were influenced by literature and wrote out declarations that were being read, influenced by the language of the Arabian Night Tales; others took it as a colour study, and two or three wrote splendidly on "Cushions and Comfort," and "Eastern Splendour." The young boys who were devoid of ideas naturally treated it as a colour study, and many made him the central figure of an original story.



**Construction of the Assignment**

Every assignment is opened with a brief introductory paragraph of an encouraging nature. It actually takes the place of the introductory remarks for an oral lesson when the teacher is desirous of bringing the children's attention to a correct focus. This is drawn up with the idea of awakening interest and incidentally pointing out the methods to be adopted, errors to be avoided, and generally suggesting to the pupil the line of action to be followed. The form is such that, when the child is reading the assignment, he will feel that the master is anxious for him to be successful as an individual. It is the stimulus to do good work and an inducement to improve. Each section is accompanied by additional suitable remarks.

It is essential in drawing up the subject section of the assignment to think not only of the immediate needs of the

children, but to retain a comprehensive idea of the requirements of the curriculum as a whole, and to preserve a balance from month to month. One could well imagine that a boy of an adventuresome nature would continually choose subjects which gave him the opportunity to "yarn," and so compulsory exercises are included to counteract any tendency towards bias. Again, it is necessary to see that each of the branches of composition writing is given its respective value. If this month's assignment includes exercises in descriptive and imaginative writing, completion of story, and a simple business letter, next month will have to contain construction and writing of a scene for a play from history or literature story, narrative writing or original story, and personal letters. The specimen assignments will show the interrelation of the subjects and the general constitution.

**SPECIMEN ASSIGNMENT****English****Standard VII****March Assignment****Composition**

Although the word March sounds very cold, it is one of the brightest and happiest months of the year. Sara Coleridge wrote, "March brings breezes sharp and chill, shakes the dancing daffodil," but even so they do a great deal of good. They blow away our winter sleepiness and we are fresh to meet the spring. Let us try to introduce this bright spirit into our compositions.

1.—The first will give you a grand opportunity. I want you to think that a gnome blew so hard that he carried a boy right away to the Never-land. I can picture the spirit of March doing such a mischievous thing. Write and tell me where the boy went, what he saw, and what he did. It should be amusing to write, if you think out your plan very carefully first.

2.—A walk across the moors in March is delightful. Nature appears to have prepared itself to greet the spring. The wind is exhilarating and the flashes of

blue through the cloud-driven sky suggest a promise of good things. Write a letter to a friend inviting him to go on such a ramble with you. Take care of the address, date and salutation, and be sure that in the body of the letter you include all particulars of meeting place, time, where the suggested ramble will be, who is going, and any other details. Be sure that each idea is a separate paragraph. Finish off with the correct conclusion.

3.—The purpose of a Poster is to catch the eye. Have you noticed any particular one that has pleased you? There are a good number that I always look for on the hoardings and take pleasure in. I want you to think of one which has made a special appeal to you and tell me all about it. Make your own title.

4.—This is a difficult one, and it will make you think. You can select any one of the following subjects, but I want you to give me an exact impression of what you thought at the time:—



- (a) My feelings on making a blot.
- (b) My feelings on meeting a stranger in an unexpected place.
- (c) My feelings when I found I had lost half of my car fare.
- (d) My feelings on being asked to go into the attic on a dark night.

5.—You will remember the delight we had from *Treasure Island*, by R. L.

Stevenson, and you may recall the incident of Jim Hawkins in the apple barrel. If not, read Chapter 11 again and then write it as a scene for a play. Take care not to confuse stage directions and speech. The boy who is the most successful shall have the honour of playing it with his friends.

## English

## Standard IV

## April Assignment

### Composition

Now that spring is with us we can enjoy lots of new things. There are lambs and chicks, flowers and leaves, birds' nests and eggs. Nature has turned over a new leaf and is giving of her best. We must do the same, and although our work may be a little more difficult, we must try to earn V.G. for every piece of work.

1.—You will like the first composition. It gives the clever boys a fine opportunity. I want you to think of an Easter Egg which contained a great surprise. Tell me all about it. Here are some titles, but if you do not like them make one up for yourself.

- (a) What happened when the egg broke.
- (b) A jolly surprise.

(c) The mystery of an Easter Egg. Close your eyes and try to picture it all before you begin to write.

2.—It is pleasurable to have a friend staying with you for the Easter holidays. You can go walks together, play games and enjoy yourselves in many ways. Write a letter to a friend asking him to come and spend the holiday with you. Remember the address and the correct way to begin and end your letter. If you want assistance an older boy will help you.

3.—Have you ever thought what great adventures you could have if only your toy train would take you on a journey? Imagine that by some means you became small, or your train grew big. Tell me all about it in a composition called "If, —a Story of a Toy Train."

### Practical Details

The individual nature of the working of the Plan is a great asset to the composition. There is no time limit, and a boy who is interested in a particular branch can go on working irrespective of anyone, until he has completed his work, or feels either the mental or physical need to change; but the children are advised to break up their time so that subjects are continually fresh. Here a good opportunity is presented for showing the relativity of time and subject. At present each boy has a copy of what is considered to be a sensible adjustment of his time, and generally speaking it is closely followed.

When the boy has a section of his work ready to mark, he writes his name, age division and standard of work on a list and continues working either in that room or any other until his opportunity for being marked arrives, and now the greatest advantage of the Dalton Plan is presented,—the personal contact of pupil and teacher.

Every exercise, whether written or oral, comes under the direct supervision of the teacher when the child is there, and the few minutes spent in oral questioning and conversation is worth hours of time spent in oral teaching of a class, when perhaps only twenty-five per cent. are actually interested. When the boy is



reading his composition to the master he suggests many subtleties and shades of meaning which it would have been impossible to have observed had not the child been there, and he also sees the necessity of correct phrasing and punctuation. It is the great opportunity for the pupil to feel that the teacher is really anxious for his individual welfare, and the few words of conversation can be so intimate that the child is compelled to feel the desire to improve.

The work is awarded a mark, and this is recorded both by the master and the boy, the former in his General Record, and the boy on his Record Card. When a complete section is finished, *e.g.*, the whole of the composition for February, the teacher writes his initials in this section of the card. When all the subject sections are initialled the boy can proceed to his next month's work. From the General Record the master can see at a glance the position of every child under his care, and if a boy is lagging, either through mental or physical disability, he can be given special care. In addition each boy keeps a Daily Record of the work he does, and this can be seen by any member of the Staff at any time, and so any tendency to "slack" is obviated.

### Grammar and Spelling

The assignments for Grammar and Spelling are drawn up in a manner similar to the Composition assignment. These subjects are generally unpopular with both teachers and scholars, but nevertheless there is a need for a grammar which makes clear the structure of the language in which our thoughts are spoken. In this way it becomes subordinate to composition, and the assignments consist of exercises graded in difficulty, which will give the children further opportunities for mastering difficulties of construction. It is obvious, therefore, that where classes average forty or more in number text books containing good examples are essential. The assignments consist of suggestions of the method to be employed, pages to study,

oral work to prepare and written exercises.

There is always opportunity for gathering small groups together for the purposes of explaining a general error, and it is taken advantage of where the work in hand is either new or of special difficulty.

### Literature and Drama

Because of its social influence and the importance of its correct presentation, literature must be taken in groups, but as it is the foundation of the whole of the English subjects taken under the Plan, it might be advisable to give a little thought to it, not in the general sense, for every teacher has his own ideas upon the teaching of literature, but upon literature and drama, as this section bears directly upon the individual.

Every child has the ability to imitate people and to create scenes, and this desire is squashed in many schools as against discipline. Yet correctly used it is the greatest asset, for it governs the discipline of the individual and deepens the sense of corporate responsibility.

Any boy up to twelve or thirteen years of age can, with few properties, become either William the Conqueror or Robin Hood, as the case may be, and if only he is given the opportunity to let himself go, he will surprise everybody by showing new aspects of his make-up. It will give him a confidence in himself; he will overcome the fear of his own voice and naturally will move and speak according to his knowledge of the character.

In the literature lessons stories are told and extracts read, and when the children feel the desire, these stories are interpreted dramatically. No, not spontaneously, there is no such thing with children of this age, for their vocabularies are too meagre and their knowledge of the logical sequence of action too scanty, but with careful questions the children can be put on the track for writing the play themselves. There is a fine training in cutting down a story so that the skeleton plus action creates the same impression as the full story.



Recently a cycle of such story-plays was taken with the children, and the activities created influenced the whole school. The geography and history rooms made use of the opportunity, and the art room and the handicraft centre were kept busy. The stories were taken from the *Odyssey*. The small boys played *Odysseus and the Cyclops*, another group, *The Lotus Eaters*, and the third, *The Return of Odysseus*. This meant the creation of Greek atmosphere, and the boys delighted in making their spears, shields and helmets in the hand-work lesson, decorating them in the art room and stencilling old casement curtains for togas. This was a splendid implement in the hands of the art master, who was able to show the children the true value and use of ornament, and for the children it was an excellent "Period" training.

There is always one difficulty where the school is composed entirely of boys, and that is the portrayal of female characters. No boy could give a correct idea of the grace of "Helen," so considerable ingenuity had to be brought to bear to keep her continually in the wings and yet not mar the story. This was a valuable training, and now the boys are full of suggestions for dealing with similar situations. Of course, a burlesque of a female character can be done, but this is not often desirable, yet a very successful Morgiana was created for our Christmas Pantomime of Ali Baba.

The results of this section of work are cropping up in the most unexpected places, and it is gratifying to find that boys will chat most freely with you after once having had to play a part and be an individual. It is an unseen weft completing the warp in our loom of education.

#### MR. A. S. NEILL'S EXPERIMENT IN HELLERAU

is growing rapidly. He has decided to introduce a Training College in miniature, and offers to take students for a three or six months' course. No fees are necessary; students receive free board and lodging in return for work in his school, and in the German division of the whole school. Applicants should write to Mr. Neill at the Neue Schule, Hellerau, Dresden.

#### THE RUHR OCCUPATION

Many children are suffering from the Ruhr Occupation, especially the children of officials and others who are out of work for obvious reasons—as protest, for instance. Our International School in Hellerau has started a fund to aid these children, and already generous donations have reached us from home. We shall be glad to have help from *New Era* readers. Remember that a shilling is a tidy sum in Germany. And please send postal orders or cheques; if a money order comes here the postman pays it at the door in marks, and every time I receive money in this way the pound jumps up a few thousand marks next morning. Address: A. S. Neill, Neue Schule, Hellerau, Dresden, Germany.

#### A CORRECTION

In our list of "new schools" published with our October number, The Child Education Foundation, New York, was noted as under the direction of Miss Parkhurst. We learn that Miss Parkhurst now works through the Children's University School and that Miss Anna Eva McLin is the director of the Child Education Foundation at 866, West End Avenue, New York. We have in hand an article very kindly written for us by Miss McLin, and we hope to publish this at an early date.



# Abstract Art for Children : An Experiment

By C. Fleming-Williams

(*Art Instructor at St. Christopher School, Letchworth*)

If we are going to make art a really important factor in the school, something has to be introduced into it that is different from what we have had up to the present.

I am absolutely convinced that behind the present understanding of the word art, there lies a beautiful, unexplored country in which it will not only be a joy to wander, but also we will become better and stronger beings because of our sojourn therein.

Art ought to be a something inseparable from poetry, music and religion in its best sense. It ought to be possible to find a door out of the ordinary school art room, where reigns supreme the sordid drudgery of doing things that do not need to be done. Is it not possible to tap that wonderful storehouse of fancy that rests shyly just behind the child's fingertips and tongue? Of course, the trouble is that we teachers of art are not nearly big enough for our jobs. If we had insight and souls wide enough, we could have possessed the key of that door years ago.

Self-expression or "free expression" was going to work a revolution in our schools. It was a badly made key. It broke off at the ward, and jammed the lock. In practice it has let into our schools a host of incompetent teachers with glib tongues, whose methods are slipshod, who pretend to find wonderful things in the unbalanced productions of their pupils. They glory in the absence of technical skill and their general method is as bad a spiritual training for young children as one could find. They too often confuse ability and self assurance; spiritual intensity and hysteria.

While fully realising the immense amount of good work that has been done to reform our art teaching in schools, it is obvious that we have a long way to go

FIG 1.



MUSICAL INTERPRETATION. Brian Fleming, age 13.  
"The Sun Dance" (Elgar's *Wand of Youth*).

yet. As a rule it has been lacking in balance; either too much drawing has been taught or too little; there has been so much freedom that the child has wandered, lost in a forest of half-understood beauty, or there has been no freedom at all.

The work of Prof. Cizek of Vienna is perhaps one of the most noteworthy attempts to view children's art from the right standpoint. I had the opportunity of spending some time at his school and was able to see things for myself. There is no doubt that he procures some wonderful work from his children. I find a strange contradiction, however, between the work achieved, and his own spoken convictions.

Prof. Cizek says that he would have the children brought up on a lonely desert island, away from all artistic influences of any sort, so that they should grow up unaffected by whatever has been achieved before them. He would not have them taught technique or drawing. Now, there is clear evidence of considerable technical



FIG. 2.



SPRING.

Renée Harding, age 15.

This was a "set" subject.

instruction, and quite a large amount of similarity of style and treatment in all the work I saw, and, in addition, it is obvious the children have used all their senses to absorb and give out all the artistic pageantry so evident in the life of the Austrian people. Being perfectly convinced of Prof. Cizek's integrity, I set myself to find out the reason of this seeming disparity of statement and fact.

I feel sure that if he had his way and all the children were deported to a desert island, in a few generations the artistic sense would die through starvation; the sheer work of living would absorb nearly all their energies, and if he still continued to teach them, they would become nothing but looking-glasses of his own outlook.

Any teacher knows that children imitate like monkeys, a mere glance is sometimes enough for them to absorb an idea, or imitate a style.

At the end of each session, Professor Cizek pins each child's drawing up on the wall at the end of the studio; they all gather round, and then he lectures on each picture in turn. He praises one and condemns another, he is very humorous, and some of his comments are very clever. The children thoroughly enjoy it; at the same time he is sub-consciously teaching them an immense amount of technique and setting up a standard of style that they are very quick to imitate. He has a big personality, and it is during these critical lectures that it is most in evidence. There is no denying the fact that Prof. Cizek is rather more fortunate than the average art teacher. All the children come to him for art and nothing else, they all have a more or less pronounced bent towards it, and he has all Vienna from which to select, apart from the fact that there is much more artistic sense inherent in the average Viennese than in the average Englishman.

The problem in our schools is that not more than five per cent. of the children have any artistic leaning at all. Our biggest work is the creation of a desire, not merely the finding of the best outlet for a desire already in being.

However, we all owe Prof. Cizek a very big debt of gratitude for the splendid pioneer work he has done, and is still doing. His instruction is free from any cult, and he is lifting his children out of the rut of conventionality. Above all he has a sane outlook.

Art and artifice are not even related by marriage; honesty and art were born in the same house. If we are going to do any good we must purge our hearts of all humbug, never allowing the fire of our enthusiasm to give a rosy tint to the accomplishment of fact. Until we do that, nothing will be achieved that will be of any lasting value. I firmly believe that the power to draw really well is one of the fundamental factors in artistic expression, just as the ability to speak fluent English is essential to the expression of a beautiful thought in English. But that is no excuse for remaining dumb. A child may whisper, "I love you, mother."



Shakespeare himself could not have put it in better words than that. We do not keep children from expressing their thoughts in words until they can say "British constitution" or "mixed biscuits," yet that is what we have been doing all along in art until quite recently.

Do not let us under-value technical ability, but let us put it in proper perspective. It should grow as the child grows, almost unrealised by him, but always present in the thoughts of the master, and subtly introduced at psychological moments.

It has usually been the custom to teach a child to draw before he learns to paint. I believe the best way is to let him try to paint first. The desire to draw will then come automatically, prompted by the child's own desire to learn. Practically all technique can be taught in that way; the child realising each necessity as it arises, and overcoming the difficulty at the time the desire is felt. There is no future for a child, the present is the world for him, and by trying to make a child learn something that may *some day* be useful to him, you are forcing him into an economical outlook that is quite alien to his nature.

Art may be divided into three main branches: *Representational*, *Rhythmic* and *Abstract*. Too much has been made of the first, very little of the second, and, in schools, nothing of the last. *Representational* work requires no comment. *Rhythmic* is a generic term under which I would like to include all forms of decorative art; and then go a little further. *Decorative* suggests too much of the house painter, of a stilted form of art that demands a great deal of vain repetition. *Rhythmic* gives to design a freedom that was previously lacking, pointing to its true origin, vibration, and to the consequent forms of growth, the movement of living beings, the waves of the sea and of the universe itself. If the laws of rhythm were applied to our art a little more, there would be a great gain in the inherent value of the thought expressed, or the inspiration materialised.

Abstract art, up to the present, has been in the hands of revolutionaries. In the endeavour to delineate, not the thing, but the impression that the thing creates, the great idea has been lost in a maze of technical insurrection that has fogged the main issue. The great fact that it is possible to express pictorially, not only that which is seen with the eyes, but what is heard, and felt, has been obscured under a cult, and the living truth underlying it has been lost by controversial superficialities. Many people have gone mad on the abstract. They brush the long whisp of hair out of their eyes, and stare in surprised disgust if you dare mention the word "representational."

Life is not made up of building houses, founding empires, washing dishes or having children; it is all of these and many more. There are just as many sides to art. It is much too big a thing ever to stoop to a cult, and much too beautiful to be limited to one charm. It is very necessary to have a balanced mind in the big world, but it is the life blood of a school.

FIG. 3.



"WHO SERVES, LEADS ALL."

A. Austin (14).

Children were asked to illustrate and interpret the above sentence.



FIG. 4.



THE ADVENTURERS. Dorothy Day, age 15.

I am convinced that, utilised with sane discretion, there is a big future for the abstract from the children's standpoint. I believe it may act as a bridge between the child's inner consciousness and its ability to express itself in colour and form. Besides that, it tends to carry the child's mind along definite lines, and to promote psychological insight. After some practical experiment, I saw that the creation of a pure abstract picture—one that is consistently non-representational throughout—would be asking too much of the average child, but it has been a revelation to see the large extent to which even the youngest child will probe right into an abstract subject. Usually I ask a whole class of children to undertake the same subject, so that we can all discuss it, and get our minds tuned up for

the reception of ideas. Let us suppose the "set" subject is *Selfishness*. I ask one or two of them to define it. The general impression is that it is an unpleasant thing, that it tries to get everything for itself, even though there is not much left over for other people.

"How would you suggest it in colour?" I ask.

"Dark, dirty colours," they reply.

"Would selfishness be a pretty thing to look at?"

"No, I think it would be like a big spider." "It would be a big, black thing reaching out long arms to grab all the pretty things." "I think it is like a garden roller crushing all the daisies just because it wants to flatten the ground." And so they go on, thoroughly excited over the game, and soon itching to put their ideas on paper.

Sometimes a child will get an idea partly from another child, but, as a rule, they differ so much that one can get a very fair glimpse into an individual's outlook on life.

In Fig. 5 it is very clear what the little artist, aged 12, means. The grotesque black figure reaching out its ugly long arms to grasp all the pretty lines of colour and pulling them towards itself, is an excellent comment on selfishness. As soon as the hairy arms grab the colours they fade and lose their brightness. "A selfish person never enjoys the things it gets," explains the child, "then they are spoilt for other people."

*Hope*, Fig. 6, is an excellent example of an almost pure abstract picture. The little fellow, aged 8, came to me and asked whether he could do it, as while lying in bed the idea had come to him. He explained what he wanted to do. *Hope*, he said, "should be a strong little shoot of something green, because it is



FIG. 5.



SELFISHNESS. Joan Bodineade, age 12.  
The abstract of selfishness, grasping beautiful colours and dragging them to itself.

growing. All around it would be lots of others who tried to grow up and couldn't. They just withered. The little green one does not mind that. He just shuts his eyes, and goes on trying very hard. He keeps on hoping that he will grow up big and strong." The top of the picture is all bright colours, expressing the beautiful things possible to aspiration, and at the bottom the curve of the world is half in a mist, "because you are never sure what it is best to hope for at first."

Reproduction in black and white, of course, takes away half the charm of these children's pictures, but many colour blocks are much too expensive except for very wealthy and "high-class" papers,

such as those that are confined to ladies fashions. Not that we despise drawing fashions. We go in for that too. It is just as easy to have lofty ideals in fashion drawing as in any other form of artistic creation.

Fig. 7 is a very cleverly thought out picture. Friendship is expressed by the two lines intertwined in close intimacy, and the mutual support they are able to give each other, enables them to soar right above the cloud that limits the vision of the others, into realms of beauty undreamed of by those who are struggling along alone. The picture lacks technical skill, but the abstract creation makes it possible for the child to create something interesting despite his obvious limits from an executive point of view.

FIG. 6.



HOPE. Ian Fleming, age 8.  
Despite the withering of others, one green abstract shoots up, strong in the hope that it will succeed where others have failed.



FIG. 7.



FRIENDSHIP. Ian Atkins, age 11.  
Showing how the interlocked friends, by their mutual support, attain to realms undreamt of by the others.

When we came to do *Egotism* I found that very few of the little ones knew what it meant. "Who learns Latin?" I asked. Several hands went up.

"What does Ego mean?" They all knew that.

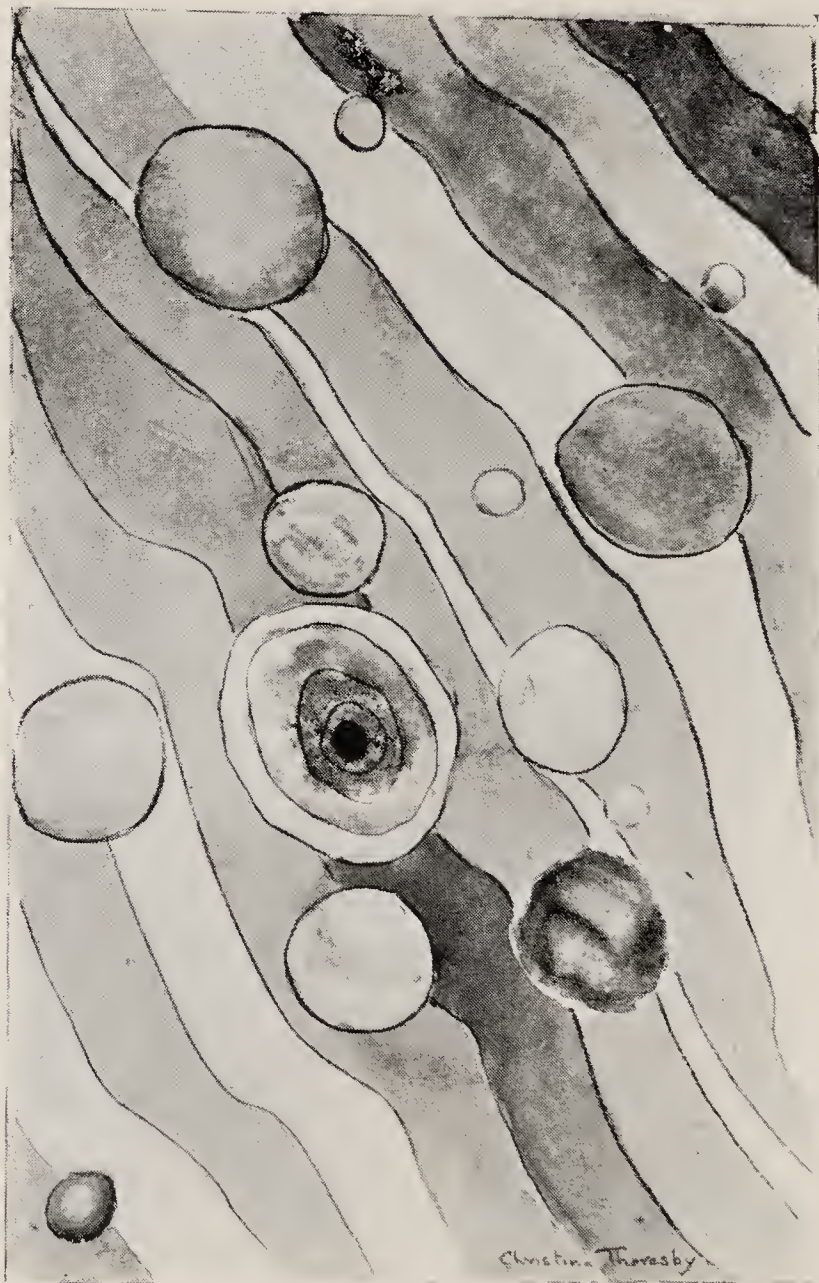
"Well, Egotism means too much 'I.' An egotist is a person who is always thinking about himself. He is sure that he is much cleverer than others. She is sure she is quite beautiful to look at, whereas really she has a face like an underdone apple tart. He thinks all the world wants to watch him do things; really he had much better sit down and watch other people for a bit. She thinks everybody wants to stop and hear her talk, while really all she has to say that

is worth listening to would go, in large letters, on a postage stamp. Thinking you are much bigger and better than you really are, that's egotism."

In Fig. 8 the little dark spot is the egotist as he really is, quite insignificant, around him are rings of colour, which make him look bigger and more beautiful than the other balls of colour in the rest of the picture. That is quite a subtle interpretation of the subject, for a child of 12 years.

One little chap produced a picture of a funny animal with lots of ugly legs. I could not quite see his idea, so I asked him for an explanation.

FIG. 8.



EGOTISM. Christine Thoresby, age 12.  
The dark spot is what it really is. The rings round it give the size it thinks it is.



FIG. 9.



EGOTISM.

Frank Austin, age 14.

Illustrating the egotism of sex. The background is purposely blatant.

“ You see, he is very proud of his legs, but they are really all very ugly ones.” He had the idea of egotism all right!

Fig. 9 is by a boy who is old enough to feel the sex side. He paints the egotism that he feels in his coarser, muscular growth as compared with the softer subservience of the opposite sex. Rather an interesting comment, considering he comes from a co-educational school where, according to the critics, he should lose his feeling of the chivalry due to the other sex.

In Fig. 10 the big, leafless tree tries to convince you that it is much more important than the little ones which, however, are full of fruitful production.

In Fig. 11 we have the egotism of the man who wants always to remain in the

limelight. He rears his big bulk above the heads of all the other little growing things, and firmly determines that he at least will get the lion's share of things. This picture was done by the eleven-year-old son of a very famous member of the theatrical profession, “ Out of the mouths of babes ”—perhaps I had better leave it at that!

It will be noticed that the children treat the subjects in all sorts of ways, representationally, rhythmically or purely as an abstract. I leave them quite free to do them as they like. I never suggest an idea to a child, nor do I ever touch in any way a child's work.

FIG. 10.



EGOTISM.

Winifred Swan, age 12.

The big unfruitful tree thinks itself more important than the other trees, which are bearing leaves.



FIG. 11.



EGOTISM.

Ian Atkins, age 11.

Picture of the egotist who thrives as long as he is in the limelight.

Nevertheless it is impossible to prevent a certain amount of the teacher's personality getting through. I do not think this matters so long as the idea is the child's own. It is when the teacher tries to alter the child's line of thought that the danger comes.

It must be clearly understood that I have been writing of one particular aspect of our art work. There are many others, and to give undue prominence to one form in teaching would be fatal. Figs. 1, 2, 3, 4 I have included as samples of other kinds of work, their footnotes being sufficient to explain their origin.

"Sane tolerance, with honest sincerity," would be our watchword if we had one. So many people think that sanity means the non-acceptance of what they cannot understand, and some others are quite honestly insincere. The great thing in living up to ideals, is to get your definitions right!

## ANOTHER EXPERIMENT

On the borders of Bagley Wood, Oxford, a spot immortalised for Oxfordians by Turner and Matthew Arnold, a new school is starting in May which humbly solicits sympathy for its newness. Its object is not only to provide a self-governing education for children's minds, but to include openly the two other partners in the human trinity, namely body and spirit. The promoters are well aware of the spiritual inwardness of much of the new education, but they feel impelled to try and supply a need (whether only a limited need or a widespread one only time can show) for matter of fact teaching in the domain of both body and spirit. The lay mind even now often outstrips the trained professional in both spheres, and it would seem that the time has come when man can absorb quite enough physiology, pathology, and hygiene in his youth to keep his body in good general health throughout life. Similarly he has outstripped many of his spiritual advisers in the sense, that, having definitely discovered for himself that his composition includes a force which he calls spirit, he insists on finding out the laws that govern that force in terms of pure science and apart from the emotional and dogmatic attitude often associated with "religions." Therefore we propose to teach what little we know of these things to the young of both sexes, trusting to them to extend that knowledge in their turn and pass it on with that ever growing change of form which is the essential of true progress.



# Kindergarten Methods in a Senior Department of a Harrogate Elementary School

By The Headmistress

TO DESCRIBE in a short article a system of handwork which has been evolved from an attempt to run a senior school on Kindergarten lines, where the children "learn by doing," is no easy matter. It follows, however, that in such a school handwork is not a subject, but the outcome of many. It is a "method" of training the activities of the child and a tool for individual and co-operative development.

The classes are arranged according to the work in hand, sometimes mixed (boys and girls), as in the case of co-operative class models and handwork bearing on arithmetic; sometimes separated into classes of all boys and all girls, as when crafts and sectional co-operative works are in progress. We are asked if there is not the danger of ideas "giving out" in training of this kind; the best answer is, "Have confidence in your children; try it and see!"

In history there is a whole field for research and self-activity, *e.g.*, development of architecture, costume, modes of transport by land and sea, etc.

The school in question is situated within reach, by school journeys, of the ruins of an old abbey and a Norman castle. Already a lake dwelling had been constructed as the result of some research on the part of the bigger boys, and a Saxon Hall in wood, fully furnished, tapestried and logged, made by the younger children to illustrate the story of Beowulf, but in these old buildings was something delightfully concrete; actual measurements could be taken in the Keep of the castle and recorded in notebooks for further use. Walls 15ft. thick pass unnoticed in a picture, but when the inside measurements are actually taken and compared with the outside, the difference is so marked that the child at once gets the idea of defence, also the reason for a "newel" staircase. Obviously the handwork following such a

journey is of untold value, embracing as it does so much practical arithmetic side by side with architecture. The problem alone of constructing a spiral staircase to fit one of the towers is worth solving by even the bigger boys.

From this constructive work arises the question, "Is this the only type of Norman castle?" If not, what are the other types, and why were they built? Further research brings to light the "Motte and Bailey" and "Concentric Castles." These can be made with a working portcullis and drawbridge. A study of Norman warfare renders the construction of a siege tower and mangonel imperative. The models are now complete to demonstrate "A Siege in Norman Times" for the younger children, who can easily supply plasticine men and weapons to make the whole scene alive.

Limited space will not allow the details of the study of the monastery, but in this case it was thought best to construct the model before the journey. A ground plan of the abbey and monastic buildings was procured and drawn to scale, and from this the elevation was raised. For guidance in the making of the model, pictures, postcards, and books dealing with the abbey were brought to school. As the actual building is reminiscent of three centuries, the greatest care was necessary to make arches and windows of different parts historically correct.

By the time the model was finished the children were not only familiar with the application of many architectural terms, but knew the use of the different buildings and incidentally gained some knowledge of social conditions in the Middle Ages. When the school journey took place they were able to roof the buildings in imagination and follow the architectural development from the Norman of the 12th Century to the decorated Gothic of the 15th

Geography is linked up with history to



a great extent, and as such opens a field for initiative, dealing as it does with food, clothing, and shelter, but the mathematical side is also interesting if the children "learn by doing" from the beginning. There is the classroom to be measured and drawn to scale, the school-room and playground treated in a similar manner. The immediate environs of the school furnish ideas of direction, and compass cards made by the children can be used freely during the journeys in the neighbourhood. A weather vane in the vicinity is an interesting object; it can be observed daily and the record transferred to a school chart for reference when climate is being discussed. The plan of the neighbourhood grows into a map of the town, which is eventually expanded into maps of the county and England. During these steps the handwork exercises are endless—each region has its own particular industries, with some sound reasons why they are established there. To take Yorkshire as an example, the questions arise—"Where does the wool come from?" "What countries suggest themselves?" "Why?" "What means of communication in those countries?" "How shipped here?" "What is the reason of the woollen industry in Yorkshire?" If these lessons are taken in the Spring the children will be on the watch for wool which clings to the hedges; the different processes of scouring, dyeing, teasing, carding, spinning, and weaving can be gone through in school with home-made apparatus. Even the younger children can construct a spinning wheel from a box and reels, and a loom from cardboard.

The mathematics of the elder children can be utilised to make models for their own benefit and demonstration purposes in the lower school. Thus "world" globes made in sections with meridians corresponding to a two-hour zone, and principal regions of temperature clearly marked, mounted on knitting needles, are valuable geographical toys for both older and younger children.

The pictorial and humanistic aspect of geography is fascinating, especially to

the younger children. Take for example, in the study of Northern Africa, a street in Morocco as compared with one in a busy English city known to us. In one hour a class working co-operatively can produce a model of a narrow, sandy street, quaint flat-roofed houses with bazaar fronts, in the distance a background of mosques and minarets, and the West meeting the East in the mixture of Europeans and Orientals, and the motor car side by side with the lordly camel!

Nature Study is interwoven with geography and science, and in consequence is correlated with them, but in the senior Kindergarten it has also a decided mission apart from these, that of interesting the child in the beautiful world around him, of leading him step by step to observe and enjoy the wonders of the ever-changing year—the skies, the birds, the flowers, and the trees. Most of this work is taken out of doors for obvious reasons.

"First Finds" charts are designed for each class by the elder boys at the beginning of the year. This is entirely for work done out of school hours, and the first specimen brought has honourable mention side by side with the date and name of the child who found it. So interested have the children become in "discovering" that it has been known as a regular occurrence for father, mother, and children to take walks at the week-ends to see if anything rare could be found for the school "First Finds." This particular class of enthusiastic nature students produced over four hundred different specimens from last February until October. The charts are kept for comparison with other years, and interesting discussions arise on varying dates, and absence or presence of certain specimens.

In all these studies the child is the centre as an individual; his needs, interests, and capacities are studied as far as possible; his development is carefully watched, so as to differentiate between "true interests" and "making things interesting."



# The Development of Love

By M. Esther Harding, M.D., M.R.C.P.

LOVE, or interest, is what psychologists call *libido*. Libido is psychical energy. Bergson called it *Élan vital*. Each individual has a share which seems to be constant in amount for the individual, but to vary very greatly with different persons. For the satisfactory achievement of our life task we need to have all our libido free, in current circulation as it were, and not tied up in unprofitable investments. Whenever we repress an unsolved problem or an unassimilated experience, that problem or experience takes with it into the unconscious,\* perhaps beyond our memory and beyond our ken, the energy or libido which was attached to it when it figured in our consciousness.

Nothing exists isolated in consciousness, hence with every such primary repression of a problem or experience there are inevitably other secondary repressions of things which were associated with the primary object. When the associated factors are such as cannot be entirely repressed—for instance, things that we constantly meet in everyday life—we are apt to get a feeling of dislike for them; we may even have such a strong feeling that they are dangerous, owing to this relation to the repressed subject, that we develop a phobia or fear of them. Thus it is not uncommon to meet people who have a dislike of certain articles of food or clothing or of certain animals or places. Some people get attacks of nervous illness when they are compelled

to meet the object of their phobia: *e.g.*, some people get asthma if they are in the same room with a cat; one woman patient of mine had a serious attack of vomiting after seeing a boy fall off a bicycle, although the boy was not hurt; and another had prolonged periods of unconsciousness if she were spoken to by a stranger. All these repressions have attached to them a certain amount of libido—the most precious gift that we possess. Thus it follows that if we have many unsolved problems, or many experiences to which we have not adapted ourselves, the drain on our libido may be very severe. Indeed, we may become virtually bankrupt. We say then that the patient is suffering from nervous exhaustion or a nervous breakdown. But there are many degrees of poverty short of bankruptcy, and these may be the cause of much difficulty in school, both to pupil and teacher. In the more serious cases I should certainly advise treatment by a psycho-analyst, who will seek out and retrieve the lost libido, but in its lesser degrees poverty of this kind may often be prevented or remedied by the wise management of a teacher who is familiar with the principles of the new psychology. I need not warn you against the un wisdom and even danger of dabbling in amateur attempts at analysis or other forms of psychological treatment. What I do mean is that if a teacher knows something of our common make-up, and still

## \*Unconscious.

I am using here the words conscious and unconscious in their technical sense. We are made up of two unequal parts—a surface part of which we are at any moment aware—our conscious, and a much larger, deeper part of which we are for the most part unaware—our unconscious. In our unconscious are stored the forgotten memories of all things that have happened to us. Freud and his School hold that the unconscious consists of such memories only, and, using his phraseology, it is theoretically possible so to *drain* the unconscious that, in so far as it is related to the past, it will cease to exist. But in

this particular we, who belong to the Zurich School led by Dr. Jung, disagree with the Freudians. The superficial layers of the *personal* unconscious do consist of memories and experiences of our whole past life, but beneath this layer we reach other strata far more primitive, with memories which seem to be common to the whole race. These memories, whether personal or collective, are charged with libido, and may break through into consciousness with the force of inspiration. In fact, we believe that all inspiration and all works of genius have their origin in the unconscious.



more if he has had a little analysis himself, he will be enormously helped in tackling the daily problems of his profession.

Libido is attached primarily to the three basic instincts round which all animal life is built. These are:—

1. Nutrition—the need for food.
2. Self-preservation—the need to protect oneself from enemies.
3. Reproduction—racial preservation, the need to produce a next generation.

These three great instincts come to light in every human being in regular order, and the libido, which at first is given wholly to 1, is led over during life to 2 and to 3; only that amount which is necessary for the safety of the individual remaining behind. This is the normal and ideal sequence of events; but many people find the required adaptations too hard for them, and so too much libido is left behind.

In civilised society much less libido is needed for nutrition and for self-preservation than in primitive society or among the lower animals, which means that more is left over for the reproductive or sexual side. Yet, whereas in the lower races and in the animal kingdom the death rate amongst the young is very high, so that many must be produced if the race is to survive, in civilised society the infant death rate is steadily decreasing. Given that it takes more energy to produce a human child than, say, a frog, yet the disproportion in the numbers produced is extreme. We consider a woman has done her duty to the State if she has,

during the thirty-four years or so of her sexual maturity, produced five or six or at the most ten or twelve children—that is about one to every six or seven years of active sex life. On the other hand, a frog produces some thousands of offspring every year, and even mammals like cats and rabbits produce annually about twenty young after, say, six months of age. It is therefore obvious that in modern society, where under the moral sanctions of the civilisation at present ruling, many adults are debarred for a number of years, and some for life, from producing any offspring at all, some other outlet must be found for the sex energy or creative power that is thus set free. For Satan finds some mischief still for idle libido to do. In other words, libido cannot be idle. If it is not attached to some object—*i.e.*, bound—it must be doing something either good or bad. Here we find the reason for one type of naughtiness. If a child has more free libido than the other members of his class, and his teacher does not realise what is the trouble, he will be continually doing something tiresome or will fail in attention because he can find some other more absorbing interest elsewhere. I think all such cases should be treated by giving them work that is more difficult and more interesting or more congenial.

Now, our task as teachers largely consists in leading libido from one adaptation\* to another. Individuals vary in the ease with which they make new adaptations. We are all conservative in this respect, but for some people, the most sensitive and by no means always the

\*By *Adaptation* we mean our relationship to reality—to the facts of our environment—psychological as well as physical. Wherever the outward or the inward circumstances of our lives change it is necessary for us to rearrange our attitude towards life, and so to adapt ourselves to our environment that we may live our lives in as economical a way as possible.

As a rule, we do not have to make a new adaptation suddenly. When we do have such an unexpected call on us only those who are well individuated are able to go straight forward—the majority of people will regress till libido can be gathered to meet the demand. But, generally speaking, we have a period of preparation when we look forward to an inevitable

change: during this time we should be storing libido for the task. This is the rule with outward change of circumstances—as *e.g.*, when a child is going from a nursery to a boarding school—and it is nearly always the case with the inner changes, too. The demands of our own developing personality need fresh adaptations which to some people are exceedingly difficult. The main changes of our inner adaptations are concerned with the growth from baby to child, from child to youth, from youth to manhood, and from manhood to old age. These transformations are marked by more or less clear changes in our physical bodies, and are presaged by quite definite alterations in our unconscious thinking (as shown in dreams).



least valuable members of society, every new adaptation is a veritable "Hill of Difficulty." When we fail to make a new adaptation the libido stored for the task turns back and flows in one of the older channels, and we say the adaptation is infantile. The word infantile does not always mean belonging to the period of infancy, though it may mean that, but it does mean that the adaptation belongs to an earlier stage of development than that to which the individual is being called by the law of his biological evolution.

For example, if while playing hockey a third form girl falls and knocks her knees, and instead of getting up and going on with the game, either lies on the ground and screams, or picks herself up and goes straight home to her mother, we have no difficulty in recognising the fact that she is behaving like a baby. But we perhaps fail to recognise that we are behaving in exactly the same way when, having met with difficulty or misunderstanding at our work, we suffer either from an attack of homesickness or from a nervous headache, necessitating retirement to a darkened room.

### Auto-erotism

The libido or love of a young child is directed towards himself and his own comfort. In this stage a baby's interest is largely concerned with nutrition, *i.e.*, with sucking. But very soon the child's desire has to be weaned from this absorbing interest, and an adaptation made to a more advanced and difficult method of feeding. Here we first see the two opposing currents of urge in the child. There is the conservative or regressive impulse which longs back to the mother and there is also the urge for growth and independence which strives forward towards individuation; this will often make the child impatient of help.

The situation is typical of the psychological troubles and difficulties that beset us throughout life. The child wants to regress, to go back to the mother, to obtain its food by sucking and return to the warm comfort of her arms rather than

face the terrors of the cold world as represented by its own cot. To obtain its end it will develop all sorts of troubles, refuse solid food, and will even vomit if pressed. It will suck a dummy or its fingers, and will yell the house down if an attempt is made to stop its doing so. Thus is the first stage in fantasy satisfaction established.

### Fantasy

A fantasy is something that comes from the unconscious; it is not based on reality, therefore the satisfaction obtained from it is not a real satisfaction. It gives pleasure, but is not directly useful in a real world. A fantasy may be exceedingly strong, so that many individuals base their whole lives on a fantasy, starting perhaps from early childhood. Later on I speak of creative phantasy; this is something which is capable of being made real; it can come to birth and take its place in the real world as the child of its author's brain, but what I am referring to here is the daydream which is created for pleasure only and as a means of avoiding the harshness of reality.

The daydream or fantasy formation is stimulated and encouraged by the sucking, and the child can build its dream and enjoy its pleasure chiefly as a result of stimulating the mucous membrane of its mouth by the suction. The pleasure sense associated with such a stimulation of the mucous membrane was arranged for the biological end of nutrition, and by sucking its thumb the child is getting its pleasure while avoiding the purpose it was intended to serve; the child is following the pleasure principle instead of the reality principle, that is to say, it is a sensual pleasure. There are other surfaces of the body which may be similarly stimulated and give rise to a similar sensual pleasure. These sensibilities also are intended to serve a biological purpose, and to stimulate them for pleasure only is sensual. This activity is called masturbation, and I class all practices such as I have described, from thumb sucking onwards, as masturbation. I think that the sense of guilt so often



associated with an act of masturbation is primarily due to the knowledge, often unconscious, that we are stealing the pleasure while cheating Nature of obedience to her law.

Although such an avoidance of reality is not in itself wrong, yet where it leads to the fantasy satisfaction replacing an actual satisfaction, or a sublimation, it is harmful psychologically, for it is a regression and makes the task of life harder, not easier. For example, if the little person we have just been considering is allowed to suck its thumb instead of eating its bread and butter it will not get on with its task of growing. We sometimes see a child, whose place in mother's arms has been taken by a new baby, sitting all day in a corner, rocking itself gently to and fro with a beatific smile on its face. An unobservant mother will say, "See how good he is," whereas he is really spending all his energy in building a fantasy of being rocked perpetually in mother's arms, a tiny baby once more. What he ought to be doing is running about the nursery, learning the control of his limbs and finding out by stern experience which things are soft and which hard.

When dealing with sick children in large numbers you very soon come to recognise how many of them are suffering from various neuroses, the result of what is commonly known as having "their noses put out of joint." Loss of appetite, so that the child has to be fed; fretfulness, so that it shall be nursed; bed-wetting, so that it shall be taken up during the night; night terrors, or croup, so that it shall be taken again into mother's bed, may all be due to the refusal of this first great adaptation. In fact, so common is it that the form my question takes is not "Is there a new baby?" but "How old is the new baby?"

Now, if such a child as I have described is not helped to make his adaptation to reality, this bad regressive attitude will act as a pattern for all his future adaptations. Whenever throughout his life he meets a piece of reality which is hard to face, instead of pulling up his socks and

getting on with it he will tend to regress, he will, as it were, form a habit of regressing. So that a man or woman who might have been a valuable member of society remains instead childish and inefficient, or possibly a nervous invalid. Now, in treating such a patient psychologically one has to unearth that early mal-adaptation and get the habit put right from the beginning.

Besides this regressive longing, there is implanted in each of us the opposing principle—a *forward urge*. This forward urge is a longing towards life—a desire to do and experience—it leads to growth and development—to individuation. While repression leads to deterioration of function—to the atrophy of disuse, and finally to Nirvana—death.

It becomes more and more evident that the "yes" or "no" of the teacher, the right or wrong of the textbook; the "Thou shalt" or "Thou shalt not" of convention are the wrong kind of check to conduct and thought. We are setting up an authority instead of a reality of truth. There is a time when we have to teach unquestioning obedience, and then "Yes" and "No" and "Do this" are the correct bounds of conduct, but as the child grows in intelligence and self-control we must be careful to replace our dicta of authority by the facts of truth and reality. Certain things children cannot as yet test for themselves; those they must accept on authority for the time being—but even there we can point out to them that the matter is not settled as far as they are concerned, that they will have to face it naked later on. But here we come to a difficulty, for we can only give freedom in so far as we are free ourselves. If we have accepted things on authority, and not faced them from their beginnings, it does not even occur to us that there is anything to face; we may not realise that we are bound by a tradition. This is the condition that we call *authority complex*. Persons bound by an authority complex do everything after the pattern that they first received; we say they are old-fashioned or conventional. It is an exceedingly subtle form



of ossification which will bind them in one thing after another. Patients often dream of this condition as being frozen—everything looks lifelike, but it is frozen stiff—or of becoming fossilised.

If we see tendencies in pupils towards a too unquestioning obedience we should *make* them think for themselves. There are certain docile children who are perpetually asking, “Shall I do this now?” or “Shall I do that?” and it is so much easier to say “Do this” or “Do that” than to make the child think it out for himself, but it is in little things that character is formed.

At certain periods of development the urge towards freedom and forward movement comes up with greater force. The periods of puberty and adolescence see such an upspringing of energy. And, as a nation that is breaking free from an autocratic government will generally go through a period of licence before settling down to be self-governing, so do girls in their late teens and early twenties tend to go too far in their quest for liberty.

### Homo-sexuality

To return to the development of love. We have dealt briefly with the earliest stage, the auto-erotic. The child's libido should pass smoothly over from this to the *homo-sexual* stage. If it fails to do so the child remains auto-erotic and self-centred. He resents being anywhere but in the centre of the stage. He wants to be the hero of the game, and if he cannot be the hero of the class-room, because of natural inability or because it means too much real hard work to be top, he will be villain—scapegoat. He will always be to the front either for praise or blame. For children of this temper the competitive system of our schools is bad. In the first place, a child of sensitive type and high ideals may thoroughly overwork because of an ambition based entirely on auto-erotism. Indeed, his whole life may be planned, and ruined, in accordance with such an auto-erotic ambition. Or if the child's auto-erotism is not checked and does not get all the satisfaction he craves for it, it may begin to show itself in

symptoms of illness as well as in attacks of naughtiness. Severe headaches, eye-strain, night terrors, bed-wetting, jerky movements or tics, or even minor epilepsy may be due to this cause. And the troublesome disease known as hysteria often has auto-erotism as its basis.

As we stated above, the next phase in the love-life is the *homo-sexual*. In this stage the object of love is of the same sex as the child. In its normal development this shows as chumminess between girls or boys with a more or less well-marked contempt for the other sex; and in a further stage as “falling in love” with an older woman or man, as the case may be. The G.P. (*grande passion*) is a homo-sexual relationship in the majority of cases. And because imitation is the sincerest form of flattery, psychological mistakes may easily be made as a result of such a passion. For a girl who is in love with, say, the mathematics mistress will become keen on mathematics, either through a desire to please her, or because of an unconscious identification with her. In the first case the girl may readily deceive herself about her ability for mathematics and her vocation for a career with a mathematical basis, but she rarely deceives others. But where she has an unconscious identification with the mathematics mistress she may very well deceive even the expert. In fact, such an identification is the cause of many a mistaken choice of vocation.

### Identification

In an identification one person, *A*, identifies himself completely with another, *B*. It is an unconscious process, and may be extraordinarily strong and far-reaching in its results. In his unconscious *A* is the person *B* with whom he identifies himself; he has *B*'s virtues, his vices, his abilities and disabilities; his unconscious will be concerned with *B*'s problems, and while the unconscious identification holds, *A* may rise far above himself or sink far below. We sometimes see such a temporary identification during an analysis, when the patient for a time *becomes* the analyst.



An identification with one of the parents is quite a common thing. Such an identification with another person may prevent a girl doing good work at a subject. I have frequently heard an unwise mother say in front of quite a small child, "She can't do languages or music. I can't (or her father can't), and she takes after him (or after me)." Is it surprising that a few years later you hear that girl give as an excuse for a badly-done exercise, "Well, you see, I take after my mother." And however hard she tries at the subject she will be unable to succeed, because the trouble is in the unconscious, and that is beyond the reach of our conscious efforts. But if such a girl were to break up the unconscious identification her libido would be set free to flow in the newly cleared channel.

One of the dangers of the homo-sexual stage is that if the development of a boy or girl is arrested here he or she may form abnormal friendships with other boys or girls of somewhere about the same age, as against G.P.'s which are generally related to older people. In such a friendship the physical side may be greatly over-emphasised. They go about, as the saying is, "in each other's pockets." Their interest in the other sex never awakens, for it is the libido which should pass over to adult sex love which is concerned in such a friendship. One takes the male part, the more dominating, while the other takes the female, the more retiring part. And in each other's company they may get all the sexual satisfaction that more normal boys and girls get from "falling in love."

This change over from the homo-sexual to the hetero-sexual is more difficult in girls than in boys. In childhood, girls and boys, both physically and psychologically, approximate to a common type which is nearer the male than the female. So that in growing up girls not only have to negotiate the change from immature to mature, but also to alter from the common to the feminine type. And this physical difficulty, which is related to a shift in the areas of actual sensibility from the male to the distinctly female localiza-

tion, is accompanied by a similar difficulty in the psychical sphere. The result is that a masculine woman is commoner than a feminine man.

Thus during the homo-sexual stage we often find girls aping the masculine—wearing masculine clothes and boots—wearing their hair short and assuming masculine gait. Such an attitude may lead to difficulty in accepting their own femininity, with its limitations and its special opportunities.

This phase in turn should give place to hetero-sexuality, *i.e.*, the normal love of man for woman and of woman for man.

But, as I said at the beginning of this paper, the amount of libido which has its roots in the sex instinct is more than is needed for the reproduction of the race. We must seek to free this excess from its physical bonds and use it for creative work on a different plane. Art, poetry, drama, music, drawing, dancing, etc., are all paths of sublimation. When we merely enjoy the productions of other people we gratify our erotic longings, in more or less spiritual ways, but when we do the things themselves, imagine, plan, and execute them, we are using our libido creatively. This is the true sublimation of sex libido.

Apart from this "true sublimation," it is possible to get a very satisfactory use for sex-libido in a more direct "transference"—getting, as it were, a deputy outlet—as in the parental relationship between teachers and pupils; between nurses and the babies in a crèche; and in other creative work, where the creation consists rather in cultivating than in the initial sowing; of character formation rather than of physical creation.

The art of creation should form part of the regular curriculum of school teaching. No child should leave school without having learnt to create in some sphere or other, no matter how humble.

It is now possible to see why so many neuroses have a faulty sexual adaptation as their basis. This is one of the hard sayings of psychology at which so many have stumbled.

The problem of life is seen to be largely



a problem of libido, and our failures in life to be largely due to loss of libido from repressions and fixations. Such losses are prevented by presenting the new object to which the child's libido should flow in such a way that the child can grasp it. One child finds intellectual tasks difficult, but psychical adaptations comparatively easy. By psychical, I mean the adaptations of himself—his emotional, instinctive, intellectual, and spiritual self—to the realities of his daily life. Another may be brilliant at school work, but may boggle hopelessly at psychological difficulties. Generally speaking, it is the more sensitive who find life difficult. Special care is needed during the change from the auto-erotic to the homo-sexual

and from thence to the hetero-sexual stage. (Auto-erotic to homo-sexual—12-14 years—Thirds. Homo-sexual to hetero-sexual—16-22 years—Fifths to 1st University). Boys and girls should be helped in their sublimation, which they should be learning all along the line. We must see that the imaginative do not seek their satisfaction in unproductive fantasy only, but that they make at least some of their dreams come true in creative work. We should lead those who tend to find their only satisfaction in books and ideas out of themselves towards external reality, and should teach those who see value only in the object, to find the inner treasure.

## Book Reviews

**Psychological Types or The Psychology of Individuation.** By C. G. JUNG, M.D. Kegan Paul. 25s. net.

That Jung would write a book of more than usual interest need not be said. His present work is certainly interesting from many points of view. This book, in the first place, is in some ways a recapitulation and elaboration of his two previous works, and contains several most interesting ideas. With the question of types and psychological functions we will deal last. First, we must note the wealth of examples and observations that make up Jung's background. Then we must remark upon two ideas that are of a present day importance much exceeding that of the question of the determination of psychological types. And these ideas deal with the general state of modern civilisation and the nature of man that is its product. In *Analytical Psychology* Jung made the valuable observation that civilisation was becoming so artificial in a bad sense that many energies with which man is naturally equipped found no outlet or real satisfaction whatever. This idea he has now elaborated with the help of the study of psychological functions, and points out how the intellectualising of modern life leaves the emotional and sensational natures of man in a condition of relative starvation. And further, this one-sidedness, he points out, gives opportunity for the reappearance of barbarism. The intellectual or formal-minded nature of modern life certainly produces a one-sided type of humanity. This type is a formal and restricted type in which the instinctive functions are so pent up as to regress into an archaic state. Hence comes the rickety structure of civilisation to-day and the more than savage barbarousness of civilised warfare. These observations that Jung has made are really the best fruits of the psychological work of to-day.

The second element of great interest in this book is the fifth chapter, *The Problem of Types in Poetry*;

this not so much because it deals with types as that it contains a good exposition of the anima concept. In the system of Jung, as I understand it, personality is response to environment, while anima is adaptation to the contents of the unconscious. And the possibility of individuation lies in taking up a point identified with neither and aware of both, as it were walking a tight-rope between two abysses. So far analytical psychology takes us. After this comes the problem of practical methods for developing this possibility of individuation. If the practical methods are not found, analytical psychology will remain not much more than a philosophical preparation for them, only obtaining very partial and too transient results. It seems to me that Jung has a bias towards philosophy qua philosophy that prevents him from seeing this clearly enough.

This philosophical bias comes out still more clearly in his work on psychological types, which contains a very large element of subjective intellectual functioning. It is well known that he discriminates between four psychological functions, intuition, thought, feeling, sensation, and classifies types according to the relations of these functions one to another. But although he speaks of sensation he omits movement; and there is a definite type in which movement is the chief feature, athletic people, for instance, and many manual workers. And feeling may be positive or negative, as also may thought, which he remarks upon. Finally intuition is the very loosest of terms and may mean anything or nothing. What is known generally as intuitive functioning falls most easily under the heading of either feeling or sensation.

The study of types is intensely important, but at present there is no sure foundation for it. And rather than make excursions into dubious metaphysical regions, it would be better and more profitable to consider the time-honoured and traditional dogma of the three-fold nature of man, thought, feeling, sensation. Indeed, Jung approaches this to



leave it, when he makes reference to the three types, pneumatici, psychici, hylici of the Gnostics. From this foundation it should be possible to attempt observations. To quote Jung's final sentence, "Only from such typical presentations can the materials be gathered together whose *co-operation* shall bring about the possibility of a higher synthesis." But the methods for producing such co-operation have still to be found.

J. A. M. ALCOCK.

**Differentiation of Curricula between the Sexes in Secondary Schools.** Report issued by the Consultative Committee of the Board of Education. 2s. 9d. net.

This report has been made after careful investigations by a committee of 21 persons of the Curricula in Secondary Schools as affecting Boys and Girls. It contains most valuable conclusions, and we should recommend all educationists to study it carefully, and more especially those who are interested in Co-educational Schools.

The investigations were obtained by examining 72 witnesses, and cover a wide area of information. Evidence was taken from doctors (both men and women) and psychologists; from head masters and head mistresses, assistant masters and mistresses in a variety of schools; from inspectors, directors of education, and representatives of examining bodies; from bankers, business men and employers.

The first chapter deals with the history of the curriculum in Secondary Schools and shows the gradual evolution of education.

In boys' schools this has been slow and steady lasting over hundreds of years, whilst girls' curricula have been of much more rapid growth, having existed only during the last 60 years.

Before that time girls' education consisted mainly of religious instruction, reading, writing, grammar and spinning. It was during 1850-70 that almost the entire curriculum in boys' schools was introduced into the girls' schools. Chapter II is devoted to the study of the curriculum at present in use in Secondary Schools with special reference to the existing differentiation between boys and girls.

The witnesses were agreed that up to 12 years of age there was probably no need for much differentiation in the curriculum for boys and girls.

Even up to 11 years of age they could do Physical Exercises and Games together, but some experts affirmed that it was well to separate the sexes in these subjects after that. We would, however, question this conclusion very vigorously, and advocate that boys and girls take these subjects together up to the age of 14 or 15 years at least, provided that they are under the care of an expert. We have seen it carried out with marked advantages to both sexes, and with no danger of overstrain whatsoever to the girls.

In the Middle School—pupils from 11 or 12—16 or 17 years of age—the witnesses "held that the curriculum was modelled too much on the requirements of those boys and girls who were preparing for University and professional examinations, and failed to provide sufficient contact with practical life."

They all agreed "that the curriculum, teaching and activities of Secondary Schools, and particularly of girls' schools, should be so planned as to develop initiative and responsibility, to stimulate the imagina-

tion, and to correlate the different subjects of the curriculum with one another. Private study should be encouraged and the pupils should be thrown more on their own resources in the last years at school."

Great emphasis was laid by many witnesses on the overcrowding of the curriculum in girls' schools which is largely due to the fact that the pioneers of the reform movement in women's education took over the greater part of the boys' curriculum, whilst retaining in an attenuated form the old tradition of accomplishments. This entails serious consequences mentally and physically, for girls are much more conscientious than boys. "If you give a girl too much to do, she breaks down; if you give a boy too much to do, he doesn't do it!"

The general opinion was that "in most schools at present the curriculum does not afford sufficient free time for a variety of self-chosen occupations, fostered, if necessary, by voluntary societies." A further criticism was that a more prominent and established place in the ordinary curriculum for both sexes should be assigned to the fine arts. Chapter III deals with the general physical and mental differences between boys and girls and the possible causes of such differences. The conclusions were arrived at as a result of investigations by medical and psychological experts and of observations made by teachers and examiners. As the result of medical investigation "it was found that girls are not as a rule so strong as boys, are more highly strung, and more liable to nervous strain."

Therefore, taking into consideration also the extra time which many girls give to music and home duties, the Committee affirmed that these facts should be allowed for in arranging the curricula in Secondary Schools, and especially in Co-educational Day Schools, and that there should be a well-defined difference in the extent of the demands made upon boys and girls at school. Amongst the teachers there was a general agreement that "variations in educable capacity between individual members of the same sex were probably greater than any differences between boys and girls, as such."

Some interesting points were affirmed by teachers whose work brought them into contact with boys and girls such as—that boys were more self-assertive, original, and constructive than girls, who, "though more persevering and industrious, were also more passive and imitative"; that "girls were more amenable to discipline, had a greater respect for authority, and were more inclined to be dependent on their teachers and to accept statements without criticism or examination. Boys as a rule adopted a more independent attitude towards their teachers, and were in general less tractable than girls"; that girls were more emotional and intuitive and less analytic; that the interests of boys and girls seemed to be divergent. The chapter goes on to enumerate the differences at successive age periods, and then deals with the relative achievements of boys and girls in those subjects studied by both, all of which is most instructive and interesting reading.

Interesting also are the conclusions drawn with regard to the general differences between boys and girls in respect of social environment and functions, many of which differences are undoubtedly due to custom and tradition, not only in schools, but also in life.

In earlier days girls were expected to be modest and gentle, and willing to follow rather than to lead,



whilst a boy must develop initiative and the qualities appertaining to leadership. Girls also had to undertake home and social duties, whilst boys were left to follow their own devices.

In the last chapter, which is devoted to the summary of conclusions given in the previous ones, one paragraph of interest stands out, namely:—

“In regard to differences in social function, we may assume that all children have to be educated with two ends in view:—

- (i) To earn their own living;
- (ii) To be useful citizens;
- whilst girls also have to be prepared—
- (iii) To be makers of homes.

Boys and girls should be educated on similar lines, though not necessarily at the same place, so far as concerns the first and second aims. As regards the third aim, which is special to girls, we consider that some definite preparation should be given during school-time.”

We would postulate that boys also should be trained to be “makers of homes,” and that they lose nothing and gain much by being taught even such duties as mending their clothes, working, and so forth, whilst girls, in their turn, benefit by taking up manual work, such as wood-work, book-binding, etc. In some of the more advanced schools of the day less differentiation is found between boys and girls in these respects, with undoubted advantage to both.

We find also with much joy a decided tendency to strike the note of freedom—greater freedom in the arranging of the curriculum—more free time in which to develop individual interests—more opportunity to do individual and original work, and less rigid organisation—this latter especially in girls’ schools, which tend to be over-organised, and where the girls are inclined to rely too much on their teachers and to do little work on their own responsibility—all these modifications are asked for.

Several times in the report it is hinted that the investigators have only just touched the fringe of a big subject, and that further and more careful observations must be made before they can definitely say how far it is desirable to differentiate in the curricula for the education of the two sexes. This is the spirit in which all true investigation should be undertaken, and we wish them well in their further efforts to solve the mighty problem of how best to help the young soul to “find itself.”

M. B. HAWLICZEK.

**Studies in Mental Inefficiency.** January number, 1/- post free from 24, Buckingham Palace Road, S.W.1.

Attention is drawn to an extremely valuable article on “The Neurotic School Child,” by Cyril Burt (Psychologist to the L.C.C. Education Department).

**Conflict and Dream.** By W. H. R. RIVERS, LL.D. Kegan Paul, 12/6.

**Psychology and Politics.** By W. H. R. RIVERS, LL.D. Kegan Paul, 12/6.

**Duality: A Study in the Psycho-Analysis of Race.** By R. N. BRADLEY. G. Routledge, 6/6 net.

These books will be reviewed in our next number, lack of space preventing adequate notice in this issue.

## Resumé of our French Edition Pour L'Ere Nouvelle

In *Dramatic Art and the Child* M. Appia puts several questions which he answers but partially, thus inviting discussion:—Have we a right passively to enjoy what means to others a sacrifice of personality? Does Dramatic Art need a public? Are we sure that we do no harm by awakening in ourselves fictitious feelings and by expressing these?

Our ideas of things do not, in this present time of transition, correspond to the positive forms we give them, these being below our means and intentions. We are far richer than would appear from our public and private life, and this is especially true where dramatic art is concerned. Out of respect for the actors our brothers, out of respect for ourselves and for dramatic art itself, should we not all take a living co-operative share in the drama? Pictures and statues when unseen have no value. Can the same be said of the drama? Every child is a born actor, for with him imitation is inseparable from knowledge. With respect to those around him he is the public, but when busy with his imitations and imaginings he himself does not ask for spectators. His fictions are of utmost importance to him. They are the supreme realization of his existence. On leaving them he feels that he is letting go of the best and truest aspect of his life. He may explain them to others, but he has no wish to exhibit them, and over his mysteries he keeps a jealous guard. By our unwanted attention and our absent-minded condescension we often wound his sensitive feelings. Why do we smile at the serious tragic life of a child?

Should love of fiction be encouraged, or should we endeavour to tie our children down to reality? Fiction has no dangers for the child so long as it offers him the best and truest aspect of his being. It is an anticipation by which he is enriched and helped to endure his daily troubles, so trying to his sensitiveness. To find out that he is noticed at his play does him real harm, for he then learns to show off, and he loses his purity of feeling and much of his creative power.

Should all dressing-up, recitations, etc., be done away with? What kind of drama would then be possible? By all means let dramatic art hold its important place in the lives of our young people, but, as with the Greeks, let it be shared by all, each playing his part; let there be co-operative effort for a common joy.

In this January number we have the end of M. Deman's article on *Co-education*. In answer to the objection that during a certain period the system becomes impossible because girls reach puberty a year or two earlier than boys and then need more rest, he holds that to separate the sexes at a time when children are most malleable, and when they specially need to develop naturally, would be to lose most of the salutary effects of co-education.

It has been asked if co-education be possible in Belgium. There seems to be no reason why the Flemish should not adopt it, seeing that it exists in Holland. And as the French and the Italians have flourishing co-educative schools in their countries, why should not the Wallons have a like success?



**The Measurement of Emotion.** By W. WHATELY SMITH. Kegan Paul, 10/6.

Mr. Whately Smith has written an interesting account of some carefully checked experiments on emotional reactions. He has employed the word association test originated by Jung, plus a simultaneous record of the psycho-galvanic reflex of the subject. So far as they go, these experiments could hardly be improved upon for the accuracy and care with which they were performed.

On the theoretical side the author accepts *in toto* the James-Lange theory of the emotions, and also looks favourably upon McDougall's theory that emotions are the affective aspect of instinct. The acceptance of the first theory is good, and indeed the author's practical work may be regarded as experimental proof of its correctness. But as regards McDougall's thesis, this seems to me rather dubious. In the first place, it is only words, and foggy technical words at that. In the second place, lack of knowledge and accurate observation is responsible for a deal of confused thinking on the subject of instinct and emotion. There is instinct and there is emotion, but between the two there is no clear line of demarcation. Or rather it may be said that between the two is a border-country where a certain class of emotion appears as instinct, and a certain phase of instinct appears as emotion. That is all there is to be said for the present.

The author has a pedantic tendency in theory which is the negative aspect of his accuracy and care in experiment. For instance, no real clarity is gained by writing of emotion as "affective tone." "Affective tone" are words that convey next to no meaning; emotion has a meaning for everybody. And when he suggests adding the terrifying term *erido-genic* (conflict-provoking) to the already heavy-laden psychological vocabulary, one is tempted to prophesy that real psychology is in danger of being snowed under by the present avalanche of technical language. Nothing is gained by the piling of Pelion upon Ossa in this way. The coining of words is no substitute for knowledge. In fact, these terms effectually submerge the spirit beneath the letter of the law.

Similarly Mr. Smith appears to cause an unnecessary confusion by applying the terms positive and negative to emotions in an especial sense of his own that is not too clearly defined. The like-dislike classification he wishes to throw overboard altogether. This is a mistake. The like-dislike classification is not only time-honoured, but very important as being the only classification that fits fact. We do not know too much about emotion, having little real experience in the sense of accurate observation thereof. But certainly there is emotion and emotion, ranging from almost instinctive reaction to religious and inspirational states that are not primarily concerned with instinct as such. And each emotion has a rate or intensity of functioning of its own, which probably has an important bearing on the psycho-galvanic reflex, and most certainly has on the reaction-time. For instance, a delayed reaction is by no means always indicative of an intense emotional stir, but such a stir may so shorten the reaction-time that the association, as it were, shoots out of the subject.

But Mr. Smith's experiments are of value and interest. In the matter of further experiments and variations on experiments one cannot do better than

quote certain remarks of Jung—"If I were a magician, I should cause the situation corresponding to the stimulus word to appear in reality, and placing the test person in its midst, I should then study his manner of reaction." He modestly adds that we are not magicians! But perhaps more might be done than reading out a list of not very subtle words.

J. A. M. ALCOCK.

**Public School Life.** By ALEC WAUGH. Collins, 7/6.

It would be interesting to know whether Mr. Waugh is aware of the value of his book and the effect it would produce if it were widely read outside the ranks of public schoolmen. The power of the indictment would brand the public school as a national danger, while the weakness of the justification would dispose of the author's reputation as a responsible writer. But such a circulation is too good to be hoped for. The walls of the public school will not fall down from this sort of trumpeting. Forces of which the author seems to be unaware are undermining, inevitably, the whole educational edifice, and not even the public school can stand in its present form. The "venerable structure" will get more drastic treatment than Mr. Waugh's suggested "spring cleaning." As the social caste which has made the public school what it is, realises that its position cannot be maintained in the time-honoured way the schools will respond to the altered point of view.

For the adroitness of the attack, the frankness of the admissions, the humour of the illustrations, and the detailed picture of ineptitude, hypocrisy, stupidity, and general attitude of don't-care-a-hang, makes pretty reading for the educational reformer. The book abounds in passages that call for quotation. "There is no side of English life about which rulers and ruled, fathers and sons, young and old have been so consistently dishonest with one another in the past as they have been about the standards and ideals of the English Public Schools."

It appears that the backbone of the staff is the athlete, not necessarily of superior intellect or academic attainments, and with "no sense of progress," but representing "eternally the spirit of reaction"; while the intellectual reformer is "invariably subjugated or else is made to go. No headmaster would be anxious to take his side." If the headmaster did, "parents would send their sons elsewhere."

The new boy soon "begins to look on his work as a side show"; "his form work is intolerably dull." "To the unresponsive the atmosphere is one of intolerable boredom." The result of his historical study is summed up thus: "A few phrases, a few catchwords, a few dates—an admirable framework for social, moral, and political prejudice." "The public school is unnatural, and we must expect unnatural results from it."

Having thus destroyed the reputation of the school, the author proceeds to throw away his own by rushing to the defence with all the ardour of a blind reactionary. He pokes feeble fun at idealists, eugenics, psycho-analysis, and "a change of spirit," and disposes of co-education with a "Good God, No!" What for the purposes of attack was "unnatural" becomes for the purposes of defence "the expression of the national temperament." "It is the manner of life we enjoy." "We are content to be an old-fashioned people." Mr. Waugh!!

J. L.









CORTILE OF VILLA BENIVIENI, FIRENZE.

DULCIE KNAGGS

(Recent Pupil of St. Christopher School, Letchworth, Herts.)

Postcard Reproductions of the Two Coloured Illustrations in this Number can be obtained from  
THE NEW ERA Office, price 2d. each, 2/- per dozen, post free.



# The Outlook Tower

## School Journeys

This quarter we particularly wish to draw attention to the great value of school journeys for children. Nothing, in our opinion, is of greater educational value than travel, especially travel in foreign countries. First hand knowledge of a country and its people provides foundations for sympathy and understanding, and international relationships are improved thereby. School journeys also enrich the relationship between pupils and teachers, for necessarily their intercourse on tour is quite different from that in the classroom.

All kinds of school journeys can be organised, from the simplest week-end outing to a visit abroad. Camping answers the same purpose. For instance, to a boy who lives in the Welsh mining district, a visit to a cathedral town, the seaside or moorlands, will be of immense value. The child who lives in a country district would benefit by a visit to a big city.

## A School Visit to Florence

This Easter we were able to join the journey undertaken by the pupils of St. Christopher School, Letchworth. Florence was chosen owing to an invitation to stay at the Villa Benivieni, Fiesole. We travelled via Paris, Lausanne and Milan so that from the windows of the train the children might reinforce their geography by sights of the beauties of Switzerland and the Italian Lake District. A night was spent at Milan and a visit paid to the Cathedral.

The Villa Benivieni is rich in history. Situated on the hills outside Florence, with extensive views of the city, it is not only beautiful from every point of view but typically Italian in style, with terraces, orange trees, olives and cypress trees surrounding it. In the cortile is an Etruscan well 650 B.C., from which drinking water is still drawn. Many

notable people have inhabited the Villa, chief of whom was Benivieni, an Italian writer of the time of Savonarola, and in the large drawing-room the fireplace still stands where he and Savonarola sat and talked for many an hour. Pico della Mirandola was another who frequented the Villa. Here also the Platonic School of Philosophy held its meetings.

Our hostess, Miss Florence Polkinghorne, who has lived in Italy all her life, delivered lectures dealing with the old civilisations of Italy, the Etruscan period, the Dark Ages, the Renaissance, the Medici, and the various schools of Art. Each lecture was followed by appropriate visits. Among the places seen were the Etruscan Museum, the Cathedral, the Signoria, the Pitti and Uffizi galleries, the Duomo and Baptistery, the Palazzo Davanzati, the Church and Museum of San Marco, and many churches.

The Ponte Vecchio, the old bridge over the Arno where all the jewellers' shops are gathered with their rare Florentine ware, was much frequented, and also the hat market where great bargaining took place and many coloured hats were bought.

We were away three weeks. Alas! the cost, £25 inclusive, prevented a large number of the scholars from participating, but they will nevertheless all benefit, for those who went will give lantern lectures to the others with slides made from their own photos. The journey has also brought into being a class for the study of Italian and a series of lectures on Dante.

It is well to note what an extraordinary influence comes from wandering about in streets with well-known historical names, what stimulation of the imagination follows from being in the actual places where so many famous men have lived. The whole history becomes a living experience. Savonarola is no longer a name but someone known and intimately realised. The bare bones of history become





VILLA BENIVIENI, FIRENZE.

S.W. FRONT.

clothed with flesh and blood, pulsating and alive. We enter into the thoughts and ideals of those remote from us in time, yet one with us in spirit, and we see ourselves as but standing where those former great ones have helped us to climb, and we render grateful homage to those before us in the great march of humanity and feel ourselves heartened in our own endeavour.

### Our Postcards

We have reproduced in this number two sketches by one of the members of our party. We have also printed these as postcards, which may be obtained from the *New Era* office at 2d. each (2/- per dozen, post free). We also have postcards, at the same price, of two of the

coloured Studies in Abstract Art, which appeared in our April number, namely, Fig. 1, **Musical Interpretations**, and Fig. 5, **Selfishness**.

We are able in this issue to give some valuable details of another school journey to Venice, organised by Dr. Piggott, of Hornsey County School.

### Proposed Conference at Florence

It is much regretted that it was found impossible to carry out our plan for a small conference in Italy on modern education. Through a series of complications it had to be abandoned, but we were able to meet many people interested in the new educational movement, and to discuss with them the general situation



in Italy. There is at present practically no new education movement in Italy. Notwithstanding the fact that Prof. Gentile is head of the Education Department under Mussolini, and that he holds inspiring views on the philosophy of education, as outlined in his book, *The Reform of Education* (Benn. 8/6), little has been put into practice. So far as one can hear, the only attempts at new schools are those of Signor Randone, of Rome; Signor M. Salvoni, of Milan; Dott. Angelo Signorelli, Director of the Institute of S. Gregorio at Rome; and an elementary school in Milan, described in a recent book by Sig. G. Pizzigoni. Miss Polkinghorne, in the meantime, is starting a small demonstration at her Villa where she will open a school in September for English and American girls.

The moment is not favourable in Italy for any educational movement organised from outside, and it is not until some enthusiastic pioneer arises among Italians themselves that they will accomplish any real work showing forth the new ideas in Education.

### Our Territet Conference

One of the chief objects of our New Education Fellowship Conference is to draw from all countries those who are seeking the new methods and ideals in education, and, through inspiration and exchange of viewpoints, to send them back to their own countries stimulated in their efforts to put the new ideals into practice. We are, therefore, hoping to see many of our *New Era* readers at the Conference.

We would once more draw attention to the special fund which has been opened for the purpose of helping to attend the Conference our brother pioneers from Central Europe, who have suffered in the general collapse of their countries and who cannot afford to pay their own expenses. We have received many applications for assistance, but, alas! far more than we shall be able to grant unless the fund is considerably increased. If all our readers sent, say 1/20th of their own holiday money, we could help many

of those who, in recent years, have been deprived of nearly all they possess.

### Our October Number

As we shall print in the October number the lectures of eminent men, such as M. Dalcroze, Prof. Cizek, Dr. Jung, and others who will attend the Conference at Territet, it is probable that we may be a little late in going to print.

### Our Venture in Colour

Many readers have written their appreciations of the coloured illustrations in our last number, adding that they hope we shall continue them. Unfortunately, coloured reproductions are very costly, and we shall only be able to repeat them if the subscription list is greatly increased. Will each reader, therefore, obtain *just one* new subscriber during the next month? It is very little to ask, but the future of the magazine depends on the active help of our readers. The magazine is not published for profit, and the money from subscriptions all goes to its improvement. It is for our readers to secure the kind of magazine they need by telling us what they want and bringing an occasional subscriber to our support.

### A Montessori Magazine

We welcome the announcement that Dr. Montessori has decided to start an International Montessori Magazine, to which she will be a constant contributor.

### St. Christopher Training College

Dr. Montessori has recently approved of the St. Christopher Training College, Letchworth, Herts, for the preparation of teachers for her Diploma Course. It is likely to fill a long felt need as Dr. Montessori's Course is of short duration, and pupils can benefit far more from it if they have already practised the Method. The College provides practice in the Method as used in both elementary and advanced classes. The Montessori Department of the College will be under the direction of Mr. Claude Claremont,



B.Sc., who is in close co-operation with Dr. Montessori and who will be the editor of the British edition of the new Montessori magazine.

### The Need for Faith

It is tremendously important that everyone who believes in the new education should be doing their utmost to help forward the movement at the present moment for there is a great re-action in every quarter. It is not only to be found in the governmental economies in education which are reported from every part of the world; it can also be seen among parents who, during the war, were great upholders of educational reform, stating most emphatically that they could never go back to the old methods of competition and cramming, and that the New Age needed a new education. Many of these parents are now feeling acutely the thin years of the "Peace" and their financial insecurity has made them afraid to continue anything experimental, however remote, in the education of their children. They are afraid lest the finishing examinations should not be passed,

afraid that their child will not be able to earn its own living and find its own place in the fierce competition which is now rampant in the industrial and professional worlds. These parents are in some cases taking their children from the "new schools" and sending them to the ordinary cramming institutions. We must emphasise that the best of the "new schools" *do* see their pupils through the usual examinations, besides providing them with greater powers of expression and more widely developed faculties than is possible under the old system of education.

Great faith is needed in this dark period, and we pioneers who "see the dawn before the rest of the world" know that the principles of the New Age will win, and that freedom, expression, creation and co-operation will triumph over limitation, repression, rule-of-thumb, and competition, whose forces are marshalled against us. Maybe we are on the verge of our last and most strenuous fight ere the New Age will show its signs abundantly around us. Let us understand and take courage.

**Mr. William Platt**, late headmaster of The Home School, Grindleford, and author of *The Joy of Education*, *Child Music*, etc., sends us his most attractive lecture list. Among his titles, for either adult or school audiences, are:—*Simplicity and Sincerity in Music*, *The Story of the Orchestra*, *Our Animal Friends* (with lantern slides), and for adult audiences, *The Humour of Education*, *Modern Ways in Education*, *Has Science a Gospel?*

Mr. Platt is an old friend of ours, and we highly commend him to those who appreciate a "stimulating literary expression to educational faith." Mr. Platt's address is 4, Hallswelle Road, Golders Green, London, N.W. 11.



# Arithmetic under the Dalton Plan

## RESULTS OF AN ACTUAL EXPERIMENT

By A. J. Lynch

THE full Dalton Plan has been operating in the writer's school for more than twelve months, and it is beginning to be possible to measure up with some degree of certitude the actual results.

The school itself is an ordinary elementary school of about 450 boys, 250 of whom do their work under Dalton conditions—subject-rooms, specialists, and so on—as described by Miss Parkhurst in her book *Education on the Dalton Plan* (Bell). Each of these 250 boys has three hours' free study a day of which he may make free and full use. The subjects that come under the Dalton Plan are: English (language and composition), Literature, Arithmetic, Geography, History, Drawing (and Science). What Nature Study (Science) it is possible to take in a school which has no workshop or science laboratory is placed with Drawing as a matter of convenience.

During the period covered by the experiment, three full-dress tests of the conventional type were given in all subjects, and every care was taken to make the examinations genuine. They were given after 6, 9, and 12 months respectively. Written answers were called for in all subjects. The results, put shortly, showed clearly that in all subjects but one the work was excellent—indeed, it was beyond expectation, and, following the first test, was a real and pleasant surprise.

The exception was arithmetic. The result of the first test was so entirely unsatisfactory as to give the whole staff of the school furiously to think; and although, due to intensive work, an improvement was clearly evident in the next, and also in the last test, the issue raised by the results still causes anxiety. It was not possible in a few minutes and on the spot, to decide the cause, or causes, of this disagreeable symptom. The whole ground, however, has been carefully surveyed, and the following observations will show the points of particular note.

It will be conceded at once by any practical teacher, that the weakness and difficulty which surround arithmetic in elementary schools are not new; they were, and even now are not unknown under the system of class teaching. The experience of six months of Dalton working, however, laid the subject bare, and made it impossible to pursue the subject in the old way without serious review.

To what are the weakness and difficulty due? In the first place, it was evident that the groundwork was weak. The Dalton experiment is confined to boys from ten years and upwards, i.e., from Standard 5. Standards 2, 3, and 4 are not included. It is a common fault of teachers, when a class result is unpleasing, to try and put the responsibility on the class (or classes) below. It is an undesirable habit to cultivate, mainly because it rarely supplies the true cause, and should not be encouraged. At the risk, however, of being misunderstood for the moment, and owing to the fact that one of the characteristics of the Dalton Plan is that each child's work is closely scrutinised, it was plainly seen, as the experiment proceeded, that numbers of boys were weak in tables and simple rules. That is to say, the fundamentals had not been grasped by them. If we remember that all later work in arithmetic—practice, proportion, reduction—are simply extensions and variations of the simple rules, the tremendous importance of being well grounded in these rules becomes obviously apparent. This, therefore, was the first, but not uncommon discovery, for it is conceivable that such a discovery might follow any other plan. But unlike other plans, where sixty or seventy per cent. of success in the subject is a passable result, where, in fact, a good "average" is mainly what is looked for, the Dalton Plan, demanding as it does, attention to each individual case, requires as nearly as possible a 100 per cent. result. That is to say, by the very



organisation that the Dalton Plan provides, every child has to face, and, if possible, accomplish his work.

In the second place, on a close analysis of the work that was constantly set for practice, it was borne in upon the staff that a large proportion of that work was unreal, unpractical, largely artificial, and much of it unnecessary.

This was considered carefully in the light of the large amount of school time spent in trying to teach the subject. Under the class system in most elementary schools the best and freshest part of every school day is given over to arithmetic, and even under a system of individual work, or the Dalton Plan, as much as one-fourth or one-fifth of a child's school time is devoted to it. The question has to be asked whether the return was such as to justify spending so much time on work that seemed so unreal and so unnecessary. In what does the unreality consist?

Firstly, there is the question of large numbers and large quantities that in most cases have little or no relation to life itself. Examples of these crowd the pages of our school text-books. During the war one became accustomed to colossal figures, but even these were always referred to in approximations. In any case, what justification is there for giving small children huge numbers to manipulate? In many cases the numbers are artificially created in order, as some think, to assist in driving home a process or to produce accuracy. As a matter of fact they usually do neither. More often they produce muddle and generally succeed in producing in the child an utter distaste for arithmetic of any kind.

It is a queer place in which to look for a sound treatise on arithmetic, but in *English for the English* (Cambs. Press), Mr. George Sampson has a chapter on arithmetic which it would repay any teacher to read. Mr. Sampson is an elementary school master who is also a great literary critic. His opinion, therefore, is of great value. "Reduce 10,587,399,576 sq. ins. to sq. miles." "There is not,"

says Mr. Sampson, "the faintest justification for making children work sums of that kind." Is there any practical teacher who would dissent from that? Or who would not criticise in the same way the enormous number of similar examples in other rules given in school text-books?

Secondly, there is the question of vulgar fractions. It is no doubt necessary faithfully to deal with the fractions of everyday life, but why, in the first place, should fractions occupy so large a part of the elementary school syllabus, and in the second place, why should fractions so frequently be presented in the form of abstract and complicated examples? In an article by C. W. Washburne on the *Winnetka Plan of Individual Work*, which appeared in the *Teachers' World* in December last, occurs the following passage:—

"The department of Research in the Boston schools has analysed all types of addition of fractions from the standpoint of difficulties. The National Society for the Study of Education has found that with very few exceptions, trade and industry and the ordinary operations of life require no denominators higher than 12 in the original addenda."

If that be admitted, what can be said in support of all the "monkey-puzzles" strewn up and down the pages of school text-books?

Listen to our own Dr. Percy Nunn, who, writing in the same paper the previous June, said:—

"There is little or nothing to be said for retaining to-day complicated examples containing fractions and combinations of fractions that occur in no practical problem—little or nothing for their dismal associates, L.C.M. and G.C.M."

Further, and closely connected with the above, are the concrete examples, "types," "catches," and the rest, e.g., when the hands of a clock will be together, which some teachers fondly delude themselves have only to be taught once to get them remembered. Why should small children be bothered to find out when electric bells will ring together,



or when tramcars will pass each other? What average (and sane) person ever troubles about these things? What can be said for Bankers' Discount, Stocks and Shares, and Compound Interest in elementary schools? In all probability the only examples of Compound Interest a child will ever come across are those connected with the Post Office or with a Building Society, but neither of these will ever provide the children with such formidable examples as school books furnish.

Thirdly, there is the question of "rules" and "processes." The Dalton experiment disclosed to an almost alarming extent the way in which "rules" and "processes" interfere with the arrival at a correct, or an intelligent, result. One or two examples will suffice. A boy was asked to reduce  $1\frac{1}{2}$  miles to yards. He promptly multiplied 1,760 yards by 3 and divided by 2. He was, however, persuaded afterwards (because his answer was right and the "working" wrong) to put down 1 mile 4 furlongs, and reduce in the conventional way to yards. Readers may well be astonished at this, but the explanation is simple. The lesson at the time was on "Reduction" and so every case in some way or other was made to bend to formal tradition.

Take another instance. A boy was asked to work a problem which, in the end, resolved itself into multiplying  $5/11\frac{1}{2}$  by 48. This is how he did it:—

$$\begin{array}{r}
 48 \times \frac{1}{2} = 24d. \\
 48 \times 11 = 528 \\
 \hline
 12 \mid 552d. \\
 \hline
 46s. \\
 48 \times 5 = 240 \\
 \hline
 20 \mid 286s. \\
 \hline
 \pounds 14 \text{ 6s. 0d.}
 \end{array}$$

For sequence, and even neatness, one cannot quarrel with this. As a matter of fact the boy went astray in the process for he had a wrong answer. Being asked

if he did not think that by multiplying 6/- by 48 and subtracting 2/- from the result was not a better way, he replied: "Oh, yes, I knew that, but this is the way Mr. So-and-so likes it done." He had sacrificed his intelligence to please, as he thought, his teacher.

An inspector stated somewhere recently that when asking some boys to work sums mentally and to write down the answers, he gave them this:  $201 \div 12$ . He says he found some of the boys working it by factors.

What does it all mean? It would appear that the "rules" and "processes" that are so assiduously "taught" and occupy so large an amount of school time, are liable, after all, to get in a child's way. The teaching of rigid "processes" is the outcome of the unreal arithmetic with which the school syllabus has been burdened. A sane and reasonable revision of the syllabus in the direction of useful and practical arithmetic would make the emphasis on "rules" and "processes" less necessary. The "process" would then take its right place: instead of starting, as is now done, with rigid "rules" of working, "rules" would be resorted to only when all other resources fail. In Mr. Bernard Shaw's phrase, the education of the children would no longer be interfered with by their schooling. Almost every school text-book queers the pitch in this matter. On every page of them one finds "Proportion," "Interest," and so on displayed at the top, while below are printed stodgy examples in each of these. The whole implication is that they are to be worked by prescribed "rules."

The writer believes, therefore, that the indifferent results of the school tests are not due to any fault of the Dalton Plan (indifferent results are not unknown under the class plan); nor are they due entirely to the teacher (he is doing the approved thing); certainly the fault is not the child's—the fault is due to the *kind* of arithmetic we try to teach, and the purpose and method of teaching it.

The reason for emphasising the kind of



arithmetic referred to in this article, and the undue insistence on "processes" is not far to seek. It is found in the old and almost exploded theory of formal training. It was believed, and acted upon, that a child mentally alert in one subject would express that alertness in other subjects. Arithmetic was idolised as one of the best media for the cultivation of mental agility. The same was thought 20 years ago about formal grammar. But formal grammar has been dropped from the curriculum of most elementary schools because the idea no longer prevails. Grammar of quite another sort has, or should have, taken its place. The formal variety is postponed to that age and period of development when it is more likely to be understood. Unfortunately, that age never arrives in an elementary school, for the vast majority of elementary school children rarely receive further instruction of any kind. But that is another story! The point here is that the very reasons which cause formal grammar to be dropped are the very reasons why formal arithmetic is maintained. But these reasons are unscientific and uneducational: and they are persisted in with results that are, and must continue to be, discouraging.

What, then, is required? There can be no better guide in this matter than Dr. Nunn, who, in the article referred to, says: "If you will enquire candidly what amount of arithmetical skill the average citizen needs to carry him respectably through life, you will be surprised to find how small it is. To cast accounts, to check change, to compute prices, occasionally to multiply and divide, every now and then to estimate a percentage—does not this list include practically all the necessary accomplishments? . . . A child will gain far more from a study of useful and interesting applications of arithmetic than by becoming a virtuoso in the abstract manipulation of figures that mean little or nothing." Mr. George Sampson writes in precisely the same strain.

Put shortly, and in general terms, it means that arithmetic should be

simplified and made practical. It should have relation to life. It should be intelligible and reasonable.

In the meantime, as a result of the Dalton experiment, the writer suggests that in the lower classes of the school the wise teacher would concentrate on the tables and the simple rules in order to cultivate, as far as may be, an intelligent understanding and easy manipulation of these, and to do this largely through mental work. The writer doubts if there is much to be said in favour of insisting on written work in arithmetic with small children. Constantly writing down "working" tends to glorify processes and give them a prominence that is undesirable, and reduces to a minimum time that might with advantage be spent on intelligent mental work.

In the upper classes, where individual work or the Dalton Plan operates, assignments of work based on a simplified and practical syllabus should be the rule. These should constitute an "irreducible minimum," and, if necessary, could be graded from Standard 5 upwards. All boys could use, and be expected to understand the work in such assignments. This minimum would be done by all, and just as in other subjects a boy would work steadily through his assignments, completing them, if he can, in the assigned time (or less). If he finish in good time, as he is almost sure to do, the assignments might be supplemented by others of more advanced work. It has to be recognised that all boys are not mathematically gifted, neither do they all work at the same rate. And to bother non-mathematically inclined boys with unreal and unnecessary work in arithmetic is to waste time.

On the other hand, those who are mathematically minded and would move quickly along will complete their whole normal course at such an age as will fit them to benefit by the more advanced work. Every boy will thus have been given a groundwork which will be sufficient for the ordinary purposes of life, while some will, in addition, have their own mathematical inclinations and desires catered for.



# The School of the Walls

By A. Makin

"THE city that has such a citizen has no need of walls." So spoke the Greeks and Romans of their victors in the games and musical contests, and paid toll to their ideal by making a breach in the wall for the passage of the victor, while preserving their fortifications otherwise intact for the exigencies of reality.

In a tower of the ancient walls of Rome, that have long outlived their usefulness as defences, Francesco Randone, the "Schoolmaster of the Walls," began thirty years ago his effort to make the ancient ideal into a modern reality, and to give to Rome citizens steadfast with the strength of the spirit. His school calls itself the School of Educative Art (*Scuola di Arte Educatrice*), and his aim is to produce, not artists, but educated men and women.

In the long years of education which lie between the nursery school and the university, there is in Italy hardly any evidence of an attempt, to which the English schools are now feeling their way, to develop the character and capabilities of the child along individual lines. This Signor Randone tries to do, and on Sunday and Thursday, when the elementary schools are closed, and in the vacations, the children may come to his school to learn what beauty is and to feel the joy of artistic creation.

One sees something of the outward results of thirty years of faithful adherence to an ideal in two beautifully decorated school-rooms, whose crumbling walls the family and pupils have transformed until they shine with bright enamelled plaques and painted mosaic, or frame some dignified stone lettering of the Roman Empire, or the painted inscriptions that reveal the spirit of the school. As for the spiritual results of the teaching, one has only to spend an hour among the children, especially when they are at work, to realise the independence of judg-

ment and the developing sense of beauty in line and colour, which begin to show themselves in even the youngest children.

Signor Randone believes in the *genius* of the child, that spirit which, in the faith of the ancient Romans accompanies the individual from birth to death, and whose development with the growth of the child will depend largely on the circumstances of life. The most important factor in this development is the means provided so that the *genius* may feel his power in some individual effort. This Signor Randone sought in the early history of the race, and, wandering in the Roman museums, he realised that the most accessible means of artistic expression for the children lay precisely where it lay for the far off ancestors, who of necessity made pots from clay, and who soon, from a higher necessity, strove to make those pots beautiful.

So on Sunday mornings and Thursday afternoons the child drops in to have a game on the swings in the corridor, and a chat with the master and his son and daughters, to see the beautiful things they have made since he was last there, and to try to emulate their example in the making of pottery.

The objects made by the children, who start about the age of five, are for the most part very simple, and generally moulded by the fingers, although the older children are taught to shape their cups and vases on the wheel. They begin by making small flat plaques, which provide ample scope for inventiveness in decoration, in which their most interesting work is done. From time to time they see their teachers at work, considering, always with an eye to the children, although seldom seeming to be directly instructing them, the various possible ways of ornamenting these plaques. They remember that when they first began decoration on paper, they watched their



teacher start by dropping some seeds on his paper, then marking their position and elaborating the design suggested by their arrangement. They saw him try many other mechanical ways of guiding himself towards a basis for a design, and they, too, tried the various ways, thoughtfully elaborating the whole, till they had adorned a little pile of circles and squares and triangles of coloured paper, each with a new and original pattern.

In every lesson they each produce about two *piastrelli*, which can by common consent be made permanent in the furnace. A large number of these *piastrelli* have been incastrated in the walls of the rooms, and are very effective as the chief motive in a decorative frieze.

Art is here a means, not an end. All the teaching suggests an artistic way of doing ordinary things, bringing the school into close relationship with the facts of the child's life. With clay plaques as a basis, Signor Randone seems to teach everything indirectly. There is always a little parable springing forth from a design, and the children themselves soon let their imaginations loose upon the patterns they make. One child will show you his family circle in a design, his mother surrounded by her children, and some member of the family sulking alone in a corner; another will explain a marvellous railway system, in which the main lines lead—oh! into another world where things happen that only children understand!

When they have finished their work for the day they assemble on the stairs which lead from the lower to the upper

room, and hear a strange discourse in which the master seems to speak as much to himself as to them. They are puzzled by some things, they rock with laughter at others. And he talks in a poet's language about ordinary things—about metals, which, being interpreted, are people, and the solder which is the love that unites people to one another, about music and birds' songs, and the boys and men who, with wicked weapons, silence their sweet singing, about that poor wolf that starves in a narrow cage on the Capitol, a pathetic symbol of Rome's gratitude to the saviour of her founder. He talks of scholars, poets and painters, of poetry and pictures and statues, and of vases such as they themselves are learning to make. Vases suggest pots, so he talks of soup and macaroni, of the mother who makes them, and of the father who toils for his children's sake—artists these, too, striving to make their children into beautiful men and women, healthy in body and in spirit.

When they have laughed and wondered and understood by turns, they listen in rapt silence to the music of the violin, and then sing their school song, of which they have a new one, specially composed for them every year. This year it is all about the dawn and the sunset, and the birds who sing all day, flying home at sunset to settle their babies to rest with busy fluttering and chirping. Then with the benediction, "And now with happy hearts let us return in peace to our homes," the children disperse, many accompanied by their parents, who have come to hear the discourse and join in the chorus of the song.

Education is a process of living and not a preparation for future living.—JOHN DEWEY.



# The School of Educative Art

(Scuola della Mura, Rome)

By Francesco Randone (*The School Master of the Walls*)

OUR much loved pupils come any hour they choose to the upper room in the tower, which is like an open loggia having a good position, open to all the winds.

They make use of paper, pencil, chalk, paints and clay—and later on, towards 11 o'clock, after having put all the didactic material back into place and rearranged and cleaned everything they have used, and placed the brick palettes on the several tables and the majolica pot of flowers in its place, the pupils descend to the first floor, where the parents are assembled and the old comrades, the friends of our school, and—the curious. The children seat themselves on the little stairs made of travertine or scatter where they like, and prepare to hear the word of the Master, the spiritual education, which guides the school, the home and the way.

But before beginning, 'twixt lively attention and religious silence, we invoke and remember our ancient forbears, the souls of those who are still among us to guide us on the Path of Righteousness—and the violin plays and harmonizes the thoughts of all present.

Then, seated beside a large white marble table, on which the didactic material of the day is placed, the Master speaks:

“Here are jars with the seeds, which we must examine and consider with all care and much love. They are symbols of the small and the great plants which render life joyful. . . .

“This grain of rice and this of barley, this of corn and this of hemp enter the earth; the damp, warm soil favours their development; the tiny roots are born and the first shoots come forth and are nourished and coloured by the sun. Here are the seeds from the cone of a cypress: had they been born and grown into plants they would perhaps have adorned a villa or a tomb, and they would have told us of the soul which aspires to Heaven, just

as those three which grow at the gates of your school. Here are little pine seeds. They would have given us those noble and characteristic trees of our country side, of such also are the myrtles, the oleanders and the laurels, all plants dear to Romans.

“I throw a few seeds on my palette; my palette is like yours of coloured majolica. Each of you has chosen the colour dearest to him, his complementary colour,—bright if thy character be tender, soft if thy character be bright, the half-tones for the boys, the bright ones for the girls; hardly anybody has chosen *black*, for it is not a colour, and hardly one of you has chosen *white*, which is the sum total of all colours; to cold natures belong warm colours, and to warm natures cold colours. It is rare that two of you choose the same shade of colour, for we each look for our individual contrast in order that our own character and personality may stand forth more clearly.

“As I said, I throw a few seeds on my palette and attentively observe their haphazard distribution. On one side I see a small group of ten seeds, three seeds on the other side, and some have fallen in pairs, and one is lonely, all by itself. I try again, first gathering the seeds into my hand and once more letting them fall back on my palette; they take up new positions, they form another design. I continue to do this ten or perhaps a hundred times, and *each* time I see that the little grains group themselves differently, giving us designs totally unlike.

“This work of preparation opens up the way to a totally new argument, and makes us ponder thus: If in Nature nothing is ever repeated; if the leaves of a tree, though they have the same root, are yet different one from the other, and true brothers and even twins differ in character and physiognomy, are we to copy abjectly that which Nature presents to us at a given moment? No, it is necessary we should decipher the spirit



of things; it is necessary to find and interpret the soul of every object and presentation.

"The infinite variety in the distribution of these seeds will show us this truth; our creative art will immediately demand new lines, other dots, other colours which will represent our imitative art. From this variety springs an infinite chaplet of designs, of paintings, of plastic art, friezes and pottery; as great an infinitude and variety of ideas as there are children artists; hence, one, a hundred, a thousand examples of truly original work and nothing *academic*, be-

personal attraction, who fail to make themselves beloved, who base their value on severity. Liberty, as we understand it, is not everywhere alike, because every nation and even every district needs its *own* type of school, its own characteristic school, with its own why and wherefore of life,—not ruled by one of those general methods, studied more or less by speculation and adopted for economy. Thus, a method which is applied indifferently in Sicily as in Russia or in America—just in the way that a page of music is played or a comedy acted—is, according to us, who for forty years have lived among and



Design formed by uniting with lines strewn hemp seeds and oat grains.

cause we are guided by Nature, without the aid of measurements, and, what is of still greater importance, without *corrections*. This, too, explains the good or bad work that is done."

From the above spiritual lesson one may deduce that our fundamental principle is the unfurling of a great flag of Liberty in the school, which allows, within certain rules, a free time-table, which ever and ever fills or leaves the halls deserted. Our "rules" are ever ready to modify in part or abolish totally those lessons which rouse little interest, which give little comfort to the mind, to replace those teachers who are not possessed of

for the children, the most absurd idea that can be imagined.

For this reason we have not upheld nor shall we ever bring forth one of those so-called "universal methods." We must learn continually in order to compare different schools as often as possible, those both far and near, and find the ways and means which will bring us to Brotherhood. We will, however, rejoice when we see different characteristics and different inclinations respected.

This is the line of thought which has enabled us to have a school, a school which is completely Latin, or better still, completely Roman.



# Instituto di S. Gregorio al Celio, Rome

By F. B. Polkinghorne

As one climbed up the slopes of the Coelian Hill, on a bright morning in early March, with thoughts full of educational reforms urgently necessary in Italy, one turned to look at the Palatine opposite, with its hoary head crowned with the ruins of Imperial Rome. *Sic transit gloria mundi* sighed the wind! The sun burst from behind a cloud, inundating the scene with new life; the ghosts of the Cæsars smiled across the valley at the spirit of S. Gregory. Indeed the spirit of the greatest of Roman Pontiffs lingers affectionately over the place where his palace stood, which he dedicated to human progress and where he taught his disciples that Love and Charity are of greater worth than all the glory of the Cæsars. Hard by, in the Forum, he met the little Angle slaves,—from here he sent Augustine on his mission of redemption. The palaces of the Cæsars are now in utter decay; not so Gregory's home! This is about to enter on a second life, of which the aim and ideals will centre on the upbringing of Italy's little sons and daughters, and the training of its young women in the sacred art of Motherhood.

The scheme dates back to 1911, when a few Italian ladies, anxious for the improvement of child-welfare in their country, started one or two model pavilions on the Janiculum, in connection with the Municipal Foundling Hospital. By 1918, funds permitted the transference of the Institute to its present position on the Coelian, with its exceptional associations and educational advantages. The pavilions, of wood and asbestos, were erected in Gregory's garden, behind the convent; it stretches for about twelve acres in delightfully wild confusion of pine-woods and fields.

More donations were forthcoming in 1920 and 1922, thus permitting the

restoration of the 15th century convent, founded on the remains of Gregory's palace. Under the auspices of the architect, Sig. Luigi Brunati, the walls are gradually taking on their ancient beauty and dignity. Everything is being done with care and reverence, which cannot but have a beneficial influence on all who enter. It is indeed a busy hive of workers. What is the aim and end of it all?

The committee desires to found an educational colony on this spot for the care of children up to the seventh year, and the training of young women in the science of Motherhood. These people know that the future of Italy lies in the hands of the next generation, and that Italy will not attain its high destiny unless properly prepared in body, mind and soul. They realise the consequences of generations of urban life, the deterioration of body and mind, and being Italians they revert to the glory which was Rome. What was the secret of the ancients? Look around over the unending plains of the Campagna; lift your eyes to the limitless depths of the Italian sky—the answer is there—**Nature**. The secret of Roman greatness lies in the fact that in early times the Italic races were educated by Nature—light, air, earth. Let the children return to these conditions, and we shall witness the re-birth of that glorious race!

This is the gospel preached by Dott. Angelo Signorelli, director of the Institute. Away from the cities, away from the unnatural life in modern centres, which distort body and mind alike! Back to Italy's natural beauties: let the sun bathe the growing limbs! Let the translucent air help to mould the eyesight, and with it keenness of mind. Let Mother Earth educate the senses and teach the sanctity of all things living.

The children enter the pavilions during



the first week of their lives. Whenever possible their own mothers come with them. The little ones must be of healthy parentage and free from all taints. Dott. Signorelli wants to have a colony of normal children; there are many institutes for the sickly. The children frequent the pavilions until the end of their second year, and are under the care of the Signorina Gaiba and her young assistants—girls who are studying child welfare. Education in these first months consists chiefly of correct nutrition and cultivation of muscular movements and the senses. The skin, the great outer brain, is laid bare to the sun, and the children's muscles are strengthened by sprawling, crawling, and rolling on sweet Mother Earth. Dott. Signorelli well understands the importance of a sound physical basis, which must be given at this age, if at all. The children live out of doors and sleep in the shelter of the pavilions, which are built on the latest system and are kept with scrupulous care.

At present, there are no children in the Convent itself, as it is still under repair. When ready it will harbour about 100 children and 50 students. This section will be dedicated to the education of the child, from the second to seventh year. This is the period when the moral side comes under consideration. Besides delightful dormitories, bathrooms, and large halls to be used as school rooms, there will be a chapel for the children and students for prayer and ritualistic feasts; a library for the use of the students, consisting of scientific books and a collection of fairy-tales and other literature for the young; there will also be an extensive school garden. There will be laboratories and a Museum of Pedagogy. A model steam laundry will be placed on the ground floor, where students will learn the art of washing. The actual school curriculum is, at present, not definitely settled. No particular "system" will be followed; everything will be plastic and evolutionary, free from all trammels of tradition. The children will take their share in the everyday life of

the Institute and learn some of Nature's secrets through active work on the farm and dairy.

This latter is a model place run on the latest scientific lines. Milk, and all its by-products, amply provide for the needs of the community. What is over is sold to outsiders. Milk is specially prepared for less fortunate babies in the neighbourhood. There are hopes that, by the industry of its workshops and agriculture, the Institute will be entirely self-supporting. The children are not kept free of charge if relatives can afford something towards their maintenance.

There is a dispensary in connection with the Institute, where children of the neighbourhood are seen by Dott. Signorelli three times a week, and where the students learn sick-nursing. The dispensary is fitted up with the most modern arrangements, electric appliances for baths and massage, etc., and also an X-ray installation.

The students must be of Italian nationality and over 15 years of age. Their characters are carefully studied during the first two months of probation, and admission to the full course is not granted unless the student proves herself satisfactory in all respects. She may then enter for one, two, or three years' course. During the first period the student learns the golden rules of a baby's life up to two years of age. She attends lectures on Natural History, Biology, Psychology, etc. All she learns at lectures has to be applied practically, and each student has to take her turn in every section of the Institute.

During the second year, the students are entrusted with the care of older children and continue their studies of hygiene and psychology, and also acquire some knowledge of pathology. During the third year, the student prepares herself for pioneer work. It is Dott. Signorelli's hope that from this centre he may be able to send forth an army of young and enthusiastic apostles of child-welfare to all parts of the kingdom. With such high ideals he will surely succeed.



# The Value of Psycho-Analysis to Education

By Mary Chadwick

IN reading the interesting paper by J. A. M. Alcock, in the January number of *The New Era*, one is struck at the outset by the following remark: "*The application of psycho-analysis to Education is an eventual inevitability.*" That is to say, it is regarded as a future possibility and not as an experiment which has already been made with signal success.

Psycho-analysis was discovered and developed by the Viennese psychiatrist, Professor Sigmund Freud, who, as early as 1909, published, in the *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, a full account of the analysis of a five-year-old boy, "little Hans," who was suffering, even at that early age, from a severe form of infantile neurosis, but was eventually cured. Although this was the first case of child-analysis to be fully reported, the preceding year, 1908, Professor Freud had published his *Drei Abhandlungen zur Sexualtheorie*, which gave all those interested in the welfare or education of children a wealth of new knowledge, they had never even surmised as existent.

The German language makes a distinction between *Lehrer* and *Erzieher*, where we should often use the word *Educator* to express both meanings; whilst again, we find the substantive, *Erziehung*, used for processes to which our English minds have given, by custom, or habit, a slightly different use. I refer, of course, to *education* and *up-bringing*; the one, connected with the studied influence of schooldays, more often from outside the family, the other, with very often lamentably unstudied influences within the home circle. Now, if we regard this latter to be also part of education, which it most certainly is, this is a sphere where psycho-analysis also plays an important part, just as much as later on, when the child comes under the more widely extending influence of Educators, in the

sense of the *Lehrer*. Freud has taught us in his many writings just what this education means to the child from the day of his birth onwards. The impulses of the child, in the course of his education, are constantly repressed, and his feelings entangled by the difficulties of *Ambivalence*, the term given by the Zurich psychiatrist, Bleuler, to express that attitude of combined love and hate, with which the child comes to regard those in closest relationship to him. It is through the analysis of the adult, as well as of the child, that this knowledge has been gained. The child-mind, before this great enterprise, was a closed book; many hazarded their opinion as to what might be contained therein, but from gazing at the outside of the cover. Psycho-analysis has allowed us to read the pages, and so understand what the child thinks of the educational process and his educators, as well as the result it has upon his development. Quite often, of course, the result is a neurosis or psycho-neurosis of more or less severity. To be able to guard our children from such eventuality, would it not seem worth while to apply some of the findings of psycho-analysis, or at least some knowledge of it, to our systems of Education?

Since its foundation, now more than five-and-twenty years ago, the analysis of children and adolescents, and the discoveries so made, have been made use of on the Continent in connection with education. All the psycho-analysts of note have written and published papers dealing with this question of youthful patients, concerning the education of the individual and also educational systems, domestic and otherwise. Perhaps, as English speaking people, it would be as well if we called to mind the fact that as long ago as 1910, Dr. Ernest Jones wrote an enlightening paper, entitled *Psycho-analysis and Education*, for the *Journal*



of *Educational Psychology*, which was published in November of that year, and since in his book, *Papers on Psycho-analysis*.

Dr. Hug-Hellmuth, of Vienna, has made child-analysis, and its application to Education, her especial study for many years. In the year 1913, her book, *Aus dem Seelenleben des Kindes*, appeared, of which an English translation was published in the *Nervous and Mental Disease Monograph Series*, at the instance of James J. Putman; whom we have also to thank for a great part of the actual translation. She divides child-life into two sections, Infancy and Playtime,—*Säuglingszeit* and *Spielzeit*, and explains the true meaning of the outward influences which are brought to bear upon the child with much sympathetic insight, as well as those impulses arising from the child, which demand expression and gratification, yet, meet instead, only too often, nothing but repression and suppression.

It is due to these repressed tendencies that the troubles arise which may develop into neurosis and certainly lead to inhibitions. Inhibitions manifest themselves early in some children, later in others, according to the falling of the repression. Such inhibitions are the cause of those circumstances which give no small difficulty to the educator, in all senses of the word. One is well acquainted with those manifestations of childish impulses which the educator tries to check, modify or direct into some useful channel, if he be enlightened enough not to suppress them at sight. These are simple to deal with perhaps in comparison with their reverse, where the child shows, instead of curiosity, no interest in his surroundings, no desire to ask questions, no desire to learn; or again, instead of the normal, rather heedless, not too fond of soap and water, happy child, the careful, scrupulous, neat one, worried if everything is not in place, in fact, the painfully quiet child, with a morbid dread of doing wrong. This last would formerly have been considered the model of propriety,

and might still be by some, but to a person versed in psycho-analysis he is a cause for alarm. Those who know the mechanism of inhibition and repression look to early childhood and some infantile trauma for its explanation.

The child without curiosity, who cannot ask questions, is handicapped from the outset in his task of education, and it would be of incalculable value to remove this inhibition, raise the repression, and so release the child's full energy for coping with the many exigencies of life which lie before him. Many children, who are classed as dull, backward, difficult, or, in extreme cases, considered to be mentally deficient, have been proved to be suffering from inhibitions arising from repressions caused in early childhood or even in infancy. Two of the papers read at the recent Psycho-analytic Congress in Berlin dealt with the child problem. Frau Melanie Klein treated of the "Inhibitions hindering Children from making use of Natural Gifts," and Dr. Spielrein of the Time Problem.

Whilst in Berlin last summer, I was told the following story by another psycho-analyst, who is making a special study of child analysis. A little girl of nine had grave difficulties in acquiring the French language, and seemed quite incapable of remembering any rule for the formation of the plural. It must here be mentioned that she had a little brother about four years younger than herself. Until his arrival, she had enjoyed the entire attention of her parents, and perhaps rather more than usual, having been a delicate child. This little brother had been a quiet, amusing child, his sister's double and staunch ally, doing all she wished, following her lead in every possible way. But during that summer his attitude changed; a greater independence asserted itself, and instead of being his sister's shadow, he established himself her rival for the admiration, applause and love of relations and friends. What is still more interesting, at the time when the French difficulty was at its height, he manifested this



rivalry openly, by asking guests assembled for a luncheon party, whether they would prefer wine from a bottle marked with his or his sister's name, when he was playing with a toy railway-station refreshment-trolley. All this time, the little girl was sleeping badly and her emotional state was seriously disturbed. Presently she volunteered information about her dreams, which was all too significant. She frequently dreamt that all her friends and relations were dead and she alone left alive. Here the psycho-analyst learned the secret of the impossibility to form a French plural. The child *wanted no plural*, other people were distasteful to her—dead—which to the child-mind means gone away,—only she herself was to be left, *the singular and first person at that*. Here the cause of one inhibition is clearly shown, but she had another, of which I heard no explanation, only the news that it had been dispelled in the course of a few weeks,—that of telling the time. The explanation of a similar case, however, came under my notice. This time it was a younger child, with a sister seven years older than herself. One knows that it is the habit in practically all families to hold the elder sister up as an example to the younger ones. The younger ones do not always appreciate it, and long, more than ever, for that blissful time when they, too, will be classed among the “big ones” whom the “little ones” have to revere in their turn. Note these terms carefully, for the child met them again upon the clock and liked them no more in that position than she had done in the family. The whole problem of learning to tell the time resolved itself into the pursuit of the swift moving “big” hand by the slower “little one.” Is it to be wondered that this small child would not, or could not, remember which told the hour and which the minutes?—that was the question of which was the more important. When did it cease to be so many minutes past the hour and change to so many to? And that brings us to another problem. The elder sister's name was Vi; therefore, how

many times had this name, covered with so many ambivalent feelings, to be encountered in learning the time? Indeed, far too many for the younger one's taste, who never could remember what the Roman numerals stood for, once III had been left behind. One may also mention that this child was the third in the family. Relations and governesses were in despair over their task, and believed the child would grow up without this useful accomplishment, but at last, I believe, the father took it in hand and accomplished the feat, a fact in itself worthy of notice.

The arrival of younger brothers and sisters is one of the chief dramatic incidents in the life of a child, and presents it with that greatest of all problems, “Where do babies come from?” veiling another, “Where did I come from?” This question repressed, or answered in a way that the child immediately recognises as not the truth, works incalculable harm. The child knows instinctively he is being treated unjustly, and is being denied a truth he feels he has a right to know; his faith, too, in the person who tells him this lie is shattered. He may not ask again and the person may fancy he believes what he was told, but he silently mistrusts and the question dying on his lips, the natural, healthy curiosity is repressed, and with this, other questions, other curiosity, the desire to know is thwarted and that child remains so for life. Or the contrary result may be found. An abnormal curiosity may develop, with endless questioning about other things, everything but that one question which the child feels he cannot ask again.

The downfall of a once-beloved person is a momentous occasion in life, whether it comes early or late. If we realised the agony it causes in the heart of the child, we should strive a little more earnestly than we do to prevent it occurring in any way it would have been possible to prevent with a little more thought or knowledge. No one would, however, advocate inexperienced amateurs, interested in



children and also psycho-analysis, experimenting upon children who may happen to be in their care, when it seems to them fit and proper.

The practice of psycho-analysis is extremely complicated, especially with children, although the theory may sound easy enough if one has not heard or read much about it. And here one comes back again to the end of the article by our writer, where he advocates the analysis of the educator. This at least, if carried out efficiently and thoroughly, should teach him something. We all agree, psycho-analysts of every shade of thought, that this is very important, but it must be remembered that *psycho-analysis* is not *self-analysis*, the two are in essence dissimilar. Psycho-analysis requires, for a long time at any rate until the resistances have been disposed of, to be met at the hands of a competent analyst, who is himself analysed.

We read, in this article, "If a teacher is repressing some element in himself, he cannot possibly recognise in another what he refuses to see in himself." One asks, how then can a man analyse himself, if he *refuse* to see such elements in himself! Here it sounds a voluntary process whether one sees repressed elements or not! But repressed, really repressed material, is not available to any amount of "contemplation, modelled somewhat after the yoga practices of the ancient Hindus." Repressed material has been withdrawn into the "Unconscious Mind," and is not so easily made conscious; it is not a matter of Pre- or Fore-conscious material we are dealing with, but *Unconscious*, which cannot voluntarily be brought into consciousness.

Psycho-analysis, as constructed by Professor Freud, deals with the overcoming of resistances as one of the most important points of technique, and then again, there is the question of Transference. The course of a true analysis is not complete when all the essential facts of childhood have been remembered and correlated with their corresponding affects and reactions. The principal events must also be lived through once again, within the Transference. The analyst thus becomes, as it were, the reagent by which the catalysis occurs; that is the cure, or self-knowledge, as the case may be. Reasons lying behind a desire for self-analysis are not hard to penetrate, but it may always be counted, primarily, a resistance of the first rank.

During a lecture in Berlin, at which I had the privilege of being present, given by Dr. Hanns Sachs to a small gathering of students (this name is well-known in the psycho-analytic world, often coupled with that of Dr. Otto Rank, as investigator of that difficult territory, the Mental Sciences and the bearing of psycho-analysis upon them), he used the following simile, which one felt to be a forcible argument: "If a man asks me, as an analyst, whether he may make any alteration in this rule," (the only psycho-analytic rule was under discussion, that of uttering aloud every thought which crosses the mind during the analytic hour), "I tell him, if we were playing chess, and he asked me whether he might move his queens like castles and his knights like pawns, I should say, yes, if you like, it may make a very interesting game, but we shall cease to play chess,—neither is it *psycho-analysis* if we change the rules."



# Sunlight and Childhood

## *Notes of Lecture*

By C. W. Saleeby, M.D., F.R.S.Ed., F.Z.S. (*Author of "Parenthood and Race Culture," "The Methods of Race Regeneration," etc.*)

Dr. C. W. Saleeby, who has been personally responsible for introducing heliotherapy into England and placing it on a scientific basis, gave a very interesting lantern lecture at St. Christopher School, Letchworth, at which the following notes were taken:—

We are beginning to learn that sunlight, like air and water and food, is one of the necessities of our lives, and is specially essential to the young for their growth. This was known in the days of Hippocrates, but was forgotten in later ages—ages in which superstitions such as "touching" for the King's Evil were rife. In the middle of the last century Florence Nightingale, who might be called a herald of the dawn, protested in vain against the building of Netley Hospital in such a way that none of the wards could get a single ray of sunlight. Then came some very important discoveries—that rickets was a disease of darkness and could be cured by sunlight, that dried tubercle bacilli, though remaining virulent for two years in darkness, could be killed in seven minutes by exposure to the direct rays of the sun; that lupus could be cured by the Finsen light or the arc lamp. Then came Rollier, who, in 1903, began to treat surgical tuberculosis by sunlight at Leysin in Switzerland. Now he has about 37 clinics where the most apparently hopeless cases are treated and cured without operation or medicine of any kind, but essentially by sunlight. He begins by exposing a small area of unclothed skin to the sun for five minutes, gradually increasing the area and the dose until the patient lies almost completely nude in the sun for two or three hours at a time. Over-heating must be guarded against, and the early morning hours are therefore the best. It is the light rays, the violet and ultra-violet rays, that are beneficial and curative. These rays are completely cut off by smoke and fog in the air, which

accounts for the unhealthiness of our large smoky cities, cities which pollute the air for miles round, not only by their large factory chimneys and furnaces but also by their thousands of small domestic fires. Towns like Sheffield and the Potteries say they cannot do their work without smoke; Essen, in Germany, doing the same work as Sheffield, is quite smokeless, and Pittsburg, in America, is nearly so. We build garden cities and suburbs, certainly an improvement on the old plan; it is better to have sixty persons to the acre than 600, but we still produce clouds of smoke from our domestic fires.

Treatment similar to that of Leysin at a high altitude, is successfully carried out at different levels in England, at Alton, at Hayling Island by the sea, at Carshalton, on the Riviera, and in many other places, showing that the sunlight which can be obtained anywhere is the curative agent. Both snow and sea reflect a great deal of valuable light; the treatment may be "helio-alpine" or "helio-marine," as long as it is "helio".

We learn by all this that we can disinfect our clothes and our houses by sunlight, and use it to prevent and cure disease. Sunlight acts by increasing the resistance of the body to the encroachments of disease, and delicate children can be strengthened and made disease-proof by sun-treatment. Rollier has a school in the sun for such children. When the sun fails, as it so often does in England, ultra-violet light, or the carbon-arc light, can be used for treatment, as is done at Alton during the winter.

One lantern slide would show a child, apparently at death's door, with many tuberculous sores and swellings, with stick-like limbs and a weary, hopeless expression. The next would show the same child two years later, standing on skis on the snow in brilliant sunshine, with rounded, well-shaped limbs, free from disease and full of vitality and happiness.



# Handwork in Rural Schools

By A. M. D.

Thoughts for the teacher:—

*“The days that make us happy, are the days that make us wise.”*

JOHN MASEFIELD.

*“A real active hobby, entailing the exercise of many muscles, does help to keep a well-balanced mind and a healthy body. It saves one from fretfulness and keeps one cheerful.”*

*“No one has yet preached in an adequate way the gospel of work—real hard work—as the most amusing of all occupations—not a noble duty.”*

The following paragraph is taken from an educational weekly:—“In what other Government Department . . . could one find among the lower strata of workers the freedom teachers possess to arrange their work, their hours, their time-tables, their schemes, their working lives—provided they show a certain amount of ordered efficiency? Strange and sad how little use is made of this freedom.”

In handwork periods, at any rate, we are as free as the birds of the air “to do or not to do.” Let us then consider the possible handicrafts suitable for instruction in our ill-equipped, parsimoniously dowered, axe threatened, rural schools:

They are:—1, Needlework; 2, Woolwork; 3, Artwork; 4, Gardening; 5, First Aid; 6, Cookery; 7, Mounting of Nature Collections; 8, Raffia work; 9, Papier Maché work; 10, Modelling; 11, Hobbies; 12, Toymaking.

## Some Remarks and Details

1. *Needlework*—can include for boys the drawing of *original* designs for simple garments, their cutting out and making up; as well as canvas work, cloth mat making, designing, working and embroidering scout badges, haversack making and initial embroidering. The usual activities for girls, included under this heading, are too well known to need detailing.

2. *Woolwork*—the ubiquitous jumper

must now take first place, the long-legged stocking, with its intricate narrowings having been deposed with other European potentates during the war.

Boys like making canvas and wool rugs, and have been known to sit cross-legged and absorbed for hours; it is doubtful, however, whether the after-utility of the completed article makes it an object worthy of the dignified pre-occupation of our budding rulers and statesmen.

3. *Artwork*—let us take care to break with ancient ways; banish the model, the set-up object, and the half-dead flower—which custom has allowed to expire wanly on each little desk, or to be flattened out by hot hands with unchildlike care into unnatural neatness, so as to oblige those strange beings known as teachers.

4. *Gardening*—must include the garden beautiful, as well as the garden useful, for the latter spends half its days ornamented with decaying cabbage stumps.

In connection with one charmingly situated country school designed by a genius (now sadly needing a coat of paint and a change of spirit in its caretakers), there is a sunny bank graced with noble trees, and the school is fronted with a long stretch of grass—ideal retreat when summer suns are glowing—were it not usually under coarse hay cultivation, plentifully bestrewn with nettles, burdocks and waste paper.

Yet this school has a visiting gardener and a woodwork centre; the latter instead of making playground seats for pleasure, scooters and toys for profit, and general school repairs for usefulness, wades conscientiously through a scheme of soap boxes and sandwich cases for boredom. The former teaches intensive culture of small patches, which are so aggressively neat that they bestow on the surrounding country that patchwork quilt appearance, so familiar even to those of us who live in aristocratic suburbs since the war came and the allotment holder began to dominate our lives; but the neat quilt is fringed



with stone and manure heaps, rank nettles and other atrocities, indicative that it is *verboden* to carry cultivation one inch beyond the allotted span!

Why do we not make our schools centres of community education in appreciation of fitness and beauty? They might be a source of inspiration to the little gardeners (who are growing themselves as well as growing vegetables), and so our teaching might lead to the transformation of those desolate potato patches surrounding humble dwellings, turning them into plots of beauty and peace. Of how few of our cottage gardens could we now say, "A garden is a noble thing, God wot"?

Why should we not begin by scrapping the school patches and planning a whole—one big garden, designed and planned, cogitated and studied by the boys in the sleeping months of Nature? Yes, let us give them access to all the books on gardening they can read, and if the district is too rural for a library box, let us invite the head gardener of the local lord to come and give gardening talks to our boys. As well as having a rotation of crops, let us indulge in a rotation of beauty—flowering shrubs and trees and a velvet lawn, where the girls can sit and sew, while bees hum overhead in unison with the hum of the sewing machines! We will have tidy paths on which the little ones can tiptoe round in admiring enjoyment of the fruitful labour of their big brethren.

Instead of scarecrows and ugly lines of rag to drive the singing birds away, there will be a tall, green bird-table on our grass plot, bearing the legend, "Not a sparrow shall fall. . . ." With loving care the table shall be tended by the tinies, and on the growing trees nesting boxes fixed, in defiance of Malthus and his Law. In and out among the green grass we will plant bulbs and foster daisy patches. We will keep in order the rails or pails which fringe our domain, curbing the grass growing beyond.

The useful kitchen garden shall flourish, but away from sight; the banks

and grassy stretches shall be kept clean and beautiful for daily use and for soul-satisfying view, the hedges shall be clipped and the whole—school and surroundings—made fair to the outward eye. Even in the off-season, a squad of workers shall visit the grounds daily and each department—beauty, utility, order, be under separate companies. In school, there shall be a Garden Notice Board on which anyone can write a poetic thought, a nature observation, or a proposition for an improvement—the latter being considered in due season by a committee of garden boys and girls. Teachers requiring flowers for school decorations, or specimens for lessons, shall make their wants known to this committee. In the school magazine (published once a year), a section shall be devoted to the garden. When the grounds are at their best there will be a garden show day, and the little gardeners will be at liberty to take visitors round and exhibit the fruits of their labours.

Older boys and parents shall come back and take a pride in the garden's glory, while the proud cultivators make due allowance for the personal pride of the visitors, which will prompt them to say, "Yes, all very nice, but not as nice as when *we* were at school." Thus we will foster a *community* of interest in the beauty of our estate.

At times, when the produce of the garden has ripened, there will be an auction, with due notice given on the garden notice board. Promptly at the close of school all shall gather round the laden trestle-tables (made in our wood-work centre), and grown-ups, staff and children bid, enjoying the fun of the fair. If we sell at a loss and a hard-hearted Education Committee is angry with us, it shall be made up to them from our private purses, while *we* console ourselves in remembering the heritage of joy we have bestowed. If we must not undersell the local market gardener, he shall be beckoned to the feast to bid the prices up!

Now comes the revolutionary part of



our programme—with pick-axes and shovels and by the sweat of our brows, we will dig up all concrete playgrounds; for these are places where nice, respectably brought up children turn into howling, screeching fiends, while their pastors and masters look placidly on under the impression that their charges are recreating themselves! Banish the thought—they are coarsening their natures and shortening their lives by damaging the mucous membrane of their lungs. Far wiser to turn these wastes into part of the life beautiful and employ the playtimes in pleasant, useful, outdoor occupations keeping them so.

At other times we shall recreate in the games field, lent us by the lord of the manor. In one part of our field we shall build a handy shelter out of old munition boxes (now to be had for a song), and on the sheltered side there *may* be a rabbit hutch with an enclosed green, where bunny can stray.

But now, as the Editor has asked for an article on school handwork and not an essay on gardening, perhaps it would be as well to change the subject.

5. *First Aid*—the making of splints and bandages and other apparatus for first aid, and the tying up of the injured: a very useful form of handwork!

6. *Cookery*—in these days of cubs and scouts, should we not include some camp cookery for boys?

8. *Raffia work*—somewhat played out. Drying rushes and plaiting them into baskets is a much more fascinating occupation.

9. *Papier Maché work*—a useful, artistic handicraft, simple to learn and using up all waste sugar bags and remnants of stiff paper—turning them into delightful bowls, which when enamelled with a tenpenny tin of enamel, are waterproof—ranging from the humble washing-up bowl to the modern floating flower receptacles. These are very saleable and help to pay for accessories and gardening tools. (Here is King Charles's head cropping up again.)

10. *Model Making* — (paper, clay,

card). Shun paper spills and pintrays, letter racks and triangles, and clay models which are only made to be broken up again. "The furnishing of the world of youth should be his sole concern with crafts; not the satisfaction of inspectors with note-books."

11. *Hobbies day*—once a week, fortnight, or month. Last but not least:—

12. *Toy-making*—a very satisfying book on this by the Misses R. K. and M. I. R. Polkinghorne\*, of Streatham County Secondary School. It is a book which should be in every Public Library. There are sections on paper toys, match box and cork toys, card and paper ditto, simple woodwork, jointed animals, how to make dreadnoughts, liners, motor cars, deck chairs, tram cars and shops. In addition, there is an advanced section on fretsaw toy-making. The quotations at the beginning of this article are taken from this book.

Toy-making is a most useful and satisfying handicraft for juniors. It is a pity they do not spend the greater part of their handwork time on this form of creative work. Art-work, apart from unrestrained pothooks and prehistoric representations of men and animals, seems to belong to later years. The other day, a boy of seven drew a naked man poised on an unripe apple, wielding a pitchfork in one hand, while his head was embedded in some implement of torture. Underneath, the budding artist had written, "Rule Britannia!"

In conclusion, except for necessary needlework, artwork, gardening and those organised courses with which we have little to do but lend our children, let us throw away all our cherished ideas on futile occupations such as pintrays in paper, plants in plasticine, and go in for sensible toy-making. Better still, let us take the children into our confidence, so that with their help we may evolve a scheme made up of things they want to do,—inspired by our desire to make them do, after reading this article.

\**Toy Making in School and Home* (Harrap). On Loan from the New Era Lending Library.



# Self-Government in the Classroom : An Experiment

## "The Order of the Republic" and How to Win It

By A. P. Le Quesne

For the past two years the writer, who is in charge of Standard VI in a primary school, has introduced a system of self-government in his class whereby corporal punishment has been done away with altogether. The class has been divided into four teams, each of which has been responsible for the election of its own officials.

At a general meeting of our Republic held in May, 1922, it was thought desirable that some special decoration should be instituted as a reward for exceptional work done by any members of our community, either at school, at home, or in the street.

It will be obvious to the reader that such a scheme as this can be adapted to suit any class. It may be conducted under another name, such as "The Order of the Triangle," but in our case it is looked upon as part of our community life. The writer believes that the introduction of this Order has gone a long way towards winning the parent and showing that "a school is an extension of the homes of its pupils."

### The Tests

A series of thirty-six tests was drawn up by the Republic and points were to be given to those who successfully passed these tests. It was agreed that the Order should not be bestowed on more than 20 % of the boys in the class. As a boy passed a test he was awarded his points, and, by referring to the nominal roll placed upon the classroom wall, he could see at a glance what tests he had passed and how many points he had secured.

In the following list the number in brackets indicates the number of boys out of a class of forty-five who passed the test concerned.

### Athletics

- 1.—To be able to swim 60 yards (5)—15 points.
- 2.—To play for the school in at least 75 % of the Football League matches (4)—15 points.
- 3.—To play in at least 60 % of the Cricket League matches (2)—15 points.
- 4.—To walk a distance of at least ten miles in any one day and to write a short essay about the journey (27)—20 points.
- 5.—To cycle at least 20 miles on any one day and to write a short essay about the journey (9)—20 points.

### School Duties

- 6.—To attend school for two months without being absent (29)—15 points.
- 7.—To have been at school early every day for two months (24)—10 points.
- 8.—To recite *Vitai Lampada* (45)—10 points.
- 9.—To hold any official post, such as Vice-President, General Secretary, Subject Specialist, or the Secretaryship of any of the Republic clubs for a month (30)—20 points.
- 10.—To score the highest marks in any subject in a Shield Tournament (17)—10 points.
- 11.—To have his desk a model of neatness for a fortnight (41)—20 points.
- 12.—To earn ten good marks in any one week (2)—20 points.
- 13.—To be selected by the members of the Republic as the boy who has made the greatest efforts to become proficient in his school studies (1) 20 points.



- 14.—To keep all his school books neatly covered for two months (38)—20 points.
- 15.—To recite 500 lines of poetry within two months (7)—20 points.
- 16.—To be promoted three places by his team members at the meeting held after two Shield Tournaments (7)—15 points.

### Home Duties

- 17.—To bring four notes in accordance with the regulations of the Republic Home Reading Union (13)—20 points.
- 18.—To be a member of the Republic Tooth Brush Society (30)—10 points.
- 19.—To receive five "Excellents" for Homework on five consecutive days (10)—20 points.
- 20.—To do Homework for a hundred consecutive evenings (45)—20 points.
- 21.—To prepare a pictorial chart or to make any article for use in the Republic classroom (9)—20 points.
- 22.—To scrub a floor without receiving any assistance, and to bring a parent's note stating that the work has been done satisfactorily (24)—15 points.
- 23.—To cook a dinner to the parents' satisfaction (10)—15 points.
- 24.—To sole or heel a pair of boots (3)—20 points.
- 25.—To clean a grate four times within a month (13)—20 points.
- 26.—To make his own bed every day for a fortnight (16)—20 points.
- 27.—To clean all the household cutlery for two week-ends (16)—15 points.
- 28.—To wash and dry the dishes used for at least two meals per day for a fortnight (18)—20 points.
- 29.—To clean and polish the household brasswork for two week-ends (17)—20 points.
- 30.—To feed the fowls or look after a pet for a fortnight (19)—20 points.
- 31.—To do an hour's mangling within a month (9)—20 points.

- 32.—To cultivate a flower bed or to grow any vegetable or fruit to the parents' satisfaction (19)—20 points.
- 33.—To do an hour's ironing within a month (7)—20 points.

### Miscellaneous Duties

- 34.—To be reported by a Team Vice-President for any useful services performed outside school hours, not already covered by any of the mentioned tests (14)—20 points.
- 35.—To have at least half-a-crown in a Savings Bank (30)—15 points.
- 36.—To be selected by the members of the Republic as the boy who most nearly approaches the qualification laid down in the Republic Chart headed "Boy Wanted" (1)—20 points.

### Comments on the Tests

The Rambling Test (No. 4) proved very popular. Nine excursions were conducted between Whitsun and August. The boys met at school on Saturday mornings at 9 o'clock with a day's rations, and returned at about 8 p.m. They could take friends with them, and this resulted in 87 boys undertaking these rambles. Two boys joined to improve their health, another was anxious "to see leafy Warwickshire instead of playing in the streets," and another had joined because he did not want to "bother" his mother on Saturdays by being "a nuisance in the yard."

10.—A Shield Tournament consists of the ordinary school tests, the winning team holding the Republic Shield until the next examination takes place.

11.—Each boy is made to realise that whilst he is at school his desk and books are "his house and furniture," and that it is up to him to keep them clean and tidy.

12.—This was a most difficult test, and the first boy who passed it had the additional honour of being presented with a badge by the members of a "Gang" to which he belonged.



13.—The results of this election proved that the class was anxious to recognise good work. The chosen lad has been hindered in his progress owing to ill-health, but when at school he is always “all-out.”

15.—This test resulted in seven boys repeating over 500 lines and six others repeating over 400 lines in the two months. The first boy said 1,295 lines, and the second boy 1,253 lines.

16.—Each team is responsible for placing its members in an order of merit on the results of tests which usually take place once in three weeks.

17.—To qualify for this test boys had to read aloud to one of their parents for ten minutes on five evenings a week.

34.—These points were awarded for “extra good turns.” One boy, whilst on a ramble, met another lad with a damaged bicycle wheel, and helped him to push the bicycle for nearly two miles; another boy saw a girl fall on some rusty palings in trying to fetch a ball, and as she cut her hand rather badly he asked his father for some money and took her home on the tram; a third boy saw a dog run over by a motor cycle, and as it had a broken leg he picked it up and carried it home to the owner.

36.—The chart referred to in this test has made a powerful silent appeal to the boys’ better natures. It really consists of a description of an ideal boy.

After the tests had been drawn up it was necessary to decide the form which the decoration for the Order would take. Boys were asked to submit designs, and the three boys whose efforts were considered the best were elected as a sub-committee responsible for the final production of the Order. The decoration consists of a drawing in Indian ink  $6\frac{3}{4}$  in. by  $9\frac{1}{2}$  in. on a sheet of paper  $7\frac{1}{4}$  in. by 11 in. The centre piece consists of a circle in which the four teams are represented as in the Republic Shield. Round the top semi-circle are printed the words, “The Order of the Republic,” and at the bottom appears the name of the boy to whom the Order is presented, together

with the date. The circle is enclosed in an oblong, at the bottom of which is printed the Republic motto, “Play the Game.” Above this oblong is a space left for filling in the team colours of the successful boys. At the back of the drawing the official school stamp is impressed in order to show it is genuine.

Nine boys were presented with the Order by the Head Teacher two days before closing for the Summer vacation, and this little ceremony proved very impressive. The first boy scored 440 points and the ninth boy 350 points out of a possible 635. At first, I had considered that it would be very creditable if a few boys obtained 25 % of the points in so many tests which involved many extraneous duties in a short time, but I soon realised that my estimate was too low, and when the summing up was completed, I discovered that over three-quarters of the class had obtained at least 25 % of the points, and that with the exception of one boy, who had been absent through illness, nobody had received less than a hundred points.

Of the nine recipients—20 % of the class—three were about to leave school, and four were particularly proud of the fact that they lived in the same street. The decorations are so highly prized that on the day following the presentation two boys brought theirs already framed to show the class, and the others obtained promises from their parents that they would buy frames, or what was perhaps still better, be allowed to make frames for themselves during the holidays.

Every boy showed an excellent “give and take” spirit in this competition. Practically no test demanded the same amount of time and labour from every boy. It was impossible in certain cases for boys to attempt some tests, whereas in other tests a great deal depended upon circumstances. Thus the amount of work involved in washing the dishes, cleaning the cutlery, and cooking a dinner would largely depend upon the number in the family, whereas such tests as scrubbing a floor and polishing the brasswork would



vary considerably with the size of the rooms and homes. Nevertheless, everybody shared in the sport—for sport it was—and nobody was heard to grumble.

As the tests contain so many home duties, this experiment has had a most pleasing result in forming a bond of union between the school and the home. My interest in home affairs has led to the parents' increased interest in school matters, as many of the notes I have received amply testify. At first, I proceeded slowly and as tactfully as I could, because I wondered whether parents would undertake writing so many notes in respect of home duties, so I allowed boys to write the notes themselves provided they were signed by one of their parents. This was taken advantage of at first, but later, as the scheme developed, parents themselves not only wrote notes, but added complimentary comments of their own. As one boy tersely puts it: "I do the work and my mother writes the notes." If space permitted, many in-

teresting little instances could be given to show that the scheme has undoubtedly encouraged the boys to do work which they had never thought of doing before, as many of the tests have been suggested to me by the mothers through the boys. Moreover, now that boys have started these fresh duties, it falls upon the parents to see that they continue, and as far as I can gather from the boys they are certainly doing so. One boy writes: "When I do things for a note, my mother will keep making me do it until it is perfectly clean or she will not sign the note." "I made my bed so well," says another boy "that now I have to do the other beds." A third boy, who looks ahead, thinks a great deal of the Order because "when we become men we shall not want to let our wives do all the household work"; while still another boy writes: "When I told my mother about it she said, 'If only we had had the chance you have got now, the world would be a better place to-day.'"

## Which is Absurd

By Enid Leale, L.L.A.

THE L.C.C. will, in future, dispense with the services of married teachers unless their circumstances be exceptional. Excellent! Once the wedding-ring is on, the former teacher must join the ranks of the idle rich or idle middle-class, quite a refreshingly new classification when you come to think of it.

Should the gloss of matrimony wear off and the husband prove to be unworthy, the unfortunate married lady may have the somewhat questionable privilege of telling all her most private affairs to a school committee in the hope of getting work. Married women must not stand in the way of spinsters in the matter of employment, but why this profound and noble precept should apply only to teachers is a curious psychological

problem. Why is that unfortunate profession invariably the butt of every pseudo-reformer when he tries to exercise tyranny and restriction under the high-sounding title of progress? Why are not secretaries, journalists, barristers, actresses, and business-women under the same ban?

There are, most surely, hundreds of young girls on the stage who would have far better chance of fame were some of the married "leading ladies" removed therefrom. Let the world, so ready to dictate to the poor schoolmarm at every turn, demand that the favourite "stars" of the halls and cinemas should cease to shine after marriage. And, by the way, these ladies usually marry into a far more affluent circle of society than the much-



criticised schoolmarms, so they could easily and pleasantly yield their rôles and their salaries in favour of the struggling spinsters.

Again, one wonders why teachers may not assist their husbands in any way other than household work. This regulation is certainly not enforced upon the shop-keeping world, where so many wives help their husbands in business.

Unquestionably those married women "with visible means of support" (!) are also taking the bread out of the mouths of poor young girls who would be more than thankful to earn their livelihood by becoming shop assistants. Many doctors' wives do both the dispensing and book-keeping for their husbands, thus saving those gentlemen the necessity of keeping trained (and paid) dispensers. It is quite wrong! Those ladies should all be minding babies, for there are lots of dispensers out of work.

Attention must next be paid to those wicked women authors and journalists who both wield the pen and rock the cradle. Of course, they must stop writing now, and a public committee shall be formed to decide whether or not the work they have produced before marriage is to be destroyed. We are inclined to the opinion that it would be more just to burn it, for think how the world reads George Eliot and Mrs. Browning in preference to the effusions of many an innocent young girl pining to live by her pen. How decadent is this our England where married women dare to be of economic value!

The "Dignity of Labour" war-cry has died away, to be replaced by the clarion "Dignity of Idleness." In a free country women are to be penalised on marriage. Well! Never mind! Let us push the matter to its logical conclusion so that the world may see it is absurd.

## School Journeys

(Extracts from an article)

By Dr. H. E. Piggott, M.A. (*Hornsey County School*)

Twenty years ago school journeys were difficult. To-day we may tread the broad highway of experience, encouraged by the smiles of the powers that be. The collected wisdom of teachers is published in books on school journeys by Dent and Pitman. Nevertheless, the promoter of school journeys will be wise to be a foreigner at least once before he ventures abroad with a large following.

The main things are passports, tickets, hotels. Fortunately, though passports are required everywhere abroad, visas are abolished for France, Belgium, Switzerland and Italy. Passports are obtained for you by any travel agency for the passport fee of 7/6 and the agency charge of 2/6. The latter is unnecessary. Any Englishman can easily obtain his passport without even going to London. Write for a form to Passport Office, 1, Queen Anne's Gate Buildings, Dartmouth Street, Westminster, S.W.1. If a party requires passports, they can all be obtained at once. Pupils under 16 years can be entered on the passport of any adult. A note to the passport officer explaining what is desired for a school party and asking whether the head master may sign applications, will bring a helpful letter.

The tickets supplied by the agencies for independent travel are usually at the fixed (railway) price, and it matters little where they are obtained.

But such tickets make no allowance for a party, and are generally for first or second class travel only. I have travelled in all the countries named with parties of boys and girls, and have taken third class tickets. There is a considerable reduction in the price. The chief objection is that the wooden seats get hard on a long journey unless a rug, overcoat, air cushion, etc., is used. Almost all the fast trains have third class corridor carriages. Seats will be reserved. If it is a large party an open "saloon" carriage, holding 24 or 32 passengers, usually is given.

Tickets can be obtained in London from the following official railway agencies:—

- 1.—For Belgium, France and Germany, Continental Express, Ltd., 57, Gracechurch Street, E.C. 3.
- 2.—For Switzerland, Swiss Federal Railways, Carlton House, 11b, Regent Street, Waterloo Place, S.W. 1.
- 3.—For Italy, Italian State Railways, 12, Waterloo Place, Regent Street, S.W. 1.

Very considerable reductions in fare are made for parties of 20 or more (in England, 25) but not in Italy. Third class "party" tickets to Dover are issued only in connection with third class beyond. Hand luggage only should be taken.



Before the war these countries and Germany gave tickets to school parties on much better terms than did English railways—especially in regard to the minimum numbers. To-day probably only Switzerland does this. There the minimum is 8 pupils (up to 20 years old) and one teacher. Very good rates for “round” journeys are given in Belgium and Switzerland. The railway agencies will be found very helpful in these matters. At present, the third return (party) tickets, London to Basle (via Ostend) cost £3 8s. 0d., and are available for 25 days. The journey may be broken at Ostend, Brussels, etc.

The party will be more at home in a small hotel where they are the chief or only guests. The pleasure will be greater and the expense less. A charge is made per day for pension—bed and meals (not tea), but a minimum stay of five days usually secures better terms, especially for a party. This year good accommodation can be arranged at 7 francs to 8.50 francs (5/6 to 6/6) per head—possibly a little less for a good sized party, staying 10 or 12 days. The charges must be arranged beforehand. It must also be clear whether 10 per cent. tips has to be added, and any local luxury or visitors’ taxes (Italy). Tips are now abolished on the Continent, and a flat rate of 10 per cent. (in some hotels 15 per cent.) is charged on the bill. A good plan is to ask for an inclusive charge.

Probably the most useful thing in this short article will be the name of a really good, inexpensive hotel. Once there, the interested and helpful landlord will assist in planning excursions, arrange for refreshments at other similar hotels, recommend good centres to stay at when the party moves on, and suitable hotels there, fix times of arrival, prices, conveyances, etc. The hotel I know best and can most confidently name is \*Hotel Adler, Stans, near Lucerne, Switzerland (Monsieur A. Linder). The cooking and beds are excellent, and every kindness and attention possible are given. (Pension 7fr. a day. Less for parties).

Stans is an ideal spot for a first visit to Switzerland. It is within easy reach of Lucerne, and has access to two steamboat stations on the Lake of

\* For details see advertisement pages.

Lucerne, which is by far the most beautiful, romantic, and interesting in Switzerland, and has a very good steamboat service.

If a stay of two weeks or more is made, it is a good plan to spend the second part of it at Grindelwald, where an entirely fresh set of experiences can be obtained. Grindelwald is very much higher than Stans (c. 1,500ft.) but lies in a most picturesque valley hedged in by mountains.

### Visit to Venice

Party consisted of pupils, old pupils, teachers and parents, 32 in number. Return third class fare, Victoria via Dover, Ostend, Brussels, Strasburg, Bale and Lucerne, St. Gothard Tunnel, Milan, Venice—about £5 10s. to £6. In Switzerland the party was divided into 13 pupils under 20 years and one teacher in charge—a school party—tickets cost 9/- less than the rest having ordinary party tickets, which cost about three-fourths of the ordinary fare (minimum number 16). Conductor here has a free pass. On the other railways no difference was made for the pupils. We had a good hot lunch at Bale Station. Third class is quite comfortable, tables reserved, 2.50fr. At Stans, Lucerne, we stayed a night going and three nights returning. At Milan, a night each way and a day returning to see the Cathedral, etc. Hotel Vecchio Cervo is five minutes from station—5/6 dinner, bed and breakfast. At Venice, Hotel Firenze, two minutes from S. Marco landing stage and Piazza. Small, modest but clean, and excellent food—5/3 per day (including tips and taxes). Free tickets of admission to various places of interest are granted to school parties by Minister of Education, Rome. Total cost of this visit was £12 12s. 0d. for two days in Milan, ten in Venice, and four in Switzerland.

If any teachers require further information, I shall be glad to give any assistance that I can.

Great help would be given to all with the least trouble if readers would send to the Editor at once on a postcard the addresses of hotels which they can strongly recommend, adding the approximate number of beds and the cost of pension. These could then be published in the next issue.

## Book Reviews

**The Children of England: An Introduction to Social History and to Education.** By J. J. FINDLAY. Methuen, 7/6 net.

Professor Findlay has done notable service in the cause of a sane and understanding treatment of children during some forty years of unsparing labour. His *Principles of Class Teaching* stands alone in English pedagogic writing: his little volume, *The School*, is a brilliant synthesis of biological, historical, and educational thought: his recent *Introduction to Sociology* was in appearance only, and not in reality, a divergence from the line of educational advance. We have now the latest fruit of his labour—the exposition of a great theme, undertaken through his desire “to review in historical perspective the store of impressions,

garnered from children and from men and books, during a lifetime spent in affairs of education.”

His mind, however, is upon present discontents and upon the storm which he fears may descend upon even this immune, immutable Isle. He sees the wreckage of cultures and economic systems with which Europe is cumbered, and he wonders whether we, in our turn, are better fitted to withstand the tempest that surely must assail us. He therefore asks what are the roots from which this English race has drawn its sustenance through the centuries, what the habits of mind and body which have got woven into our people’s character in the natural course of historical growth, what, from time to time, have been “the changes in appreciation of what is worth while to the child and to his comrades.” The



outcome of such a study should be a new realisation of the nature of English children, a keener insight into the question whether the schooling we impose upon them helps them to act along lines historically and naturally their own, or switches them off upon a line of conduct foreign to their inheritance and their inclination. The result of this penetrating survey serves only to confirm the view which nine-tenths of *New Era* readers will already hold, that in the main organised education makes demands foreign to the natural line of development of the normal boy and girl, and is, therefore, an artificial imposition, which, however well meant, must be modified in conception and appeal if the nation is not to depart still further from the way of natural growth.

But the value of the book lies in the presentation of historical fact, sifted and weighed and interpreted so as to show, at stage after stage, how the minds of children and their comrades reacted to the circumstances of their day, and how the gradually increasing body of people concerned in the problems of child and youth-training came to form and to act upon the various conceptions which have held the field of educational thought in one generation after another. We see, to take one thought, how the training of the homestead (in the days when only here and there a scholar went to "school") brought the children of our country into direct touch with craft and craftsman, tool and worker, with the arts of the home, with the realities of winning a livelihood from the soil itself. We see how the changes in religious belief influenced both the outlook and the treatment of children: how the Puritan régime, magnificent though its contribution was to national growth, damped down the emotional expressions of the joy of living and drove active-minded people, according to their capacity for the higher mental processes, either along the line of rationalism (the 18th century "age of reason") or along the line of trade. Hence the blind faith in the power of "education," which meant, of instruction, of intellectual exercise; hence also the imposition of views of the selection and presentation of the material of instruction in accordance with the ideas of the townsman engaged in trade and commerce, upon town and country child alike. This blind faith results more and more in the absorption of the child's time by schooling, results then more and more in the withdrawal of children from contact with the physical bases of life, from knowledge of the sources whence come the food, clothing and shelter they enjoy. It follows, then, that they suffer not alone a lamentable physical depletion, they suffer spiritual depletion also, and their whole outlook is warped. Weakened and still weakening by severance from the roots from which they sprang, the bulk of the people are being ill-trained to meet the storm which the collapse of cultures and the machinery of civilisation all around us is surely directing upon our shores. Is there still time to act, and how may we take action? Professor Findlay's final chapter, "Notes on Reform," is full of suggestion, and—despite the impression which this slight notice might suggest—of confidence and reasoned strength.

Of teachers—and here *New Era* readers will wholeheartedly agree—he points this moral: They "are servants of the State, but they hold a trust which transcends the authority either of a Board of Education or of a local committee. . . The organised

system of schooling has a great place in our modern world, but it can never touch the foundations of spiritual life: teacher and child together pursue an inner life of motive and aspiration that break sheer away from the bounds of prescription. . . Long ages ago the great seer of Greece discoursed of Guardians, guardians of the State who would govern the citizens with grace and wisdom. . . The teachers of to-day are guardians: they are the appointed *Guardians of the Children of England*."

As an introduction to the social history of our land with a novel and entrancing key-thought running through; as a study of the genesis of educational organisation; and as a stimulus to pioneer endeavour and reform, the book is the most vital, informed, and considerable that this country has produced to meet the aftermath of the war.

W. C. W.

**The World Story of 3,000,000,000 (?) Years (Descriptive Charts).** By J. REEVES. With foreword by Prof. J. A. Thomson, M.A. P. S. King & Son, 2/6.

Increasing use is being made of the chart to give that broad synthetic background, so valuable in teaching the significance of more detailed knowledge. Here we have what is practically "The Outline of History" in such form, from the gaseous nebula to the woman's vote, in thirteen pages. The story is already too condensed to review in detail, and consists chiefly of well-chosen salient features, described by quotations from eminent authorities, representing the soundest modern opinion. That much recent speculation is avoided may mean the omission of some valuable truth, but certainly of much confusing uncertainty. This is the only standpoint possible for popular concise exposition. Stress is laid upon chronology, which is perhaps the feature most open to question. Astronomical calculations involve rather shadowy assumptions, radio-active data presume a constant rate of disintegration on which there is no evidence but which probably yields exaggerated periods. On the other hand, the beginnings of culture are presumed to be shown by discoveries in France and other very accessible places, and the periods may be taken as the bare minimum. Provided these teachings are not retailed dogmatically by the lay reader, they should be of value in giving a better perspective to his general historical knowledge. The whole scheme depicts a progressive, evolving entity, the conception of a Grand World Plan whose value is not affected by the problematic foundation of much of the matter.

F. T. P.

**Conditions of Nervous Anxiety and their Treatment.**

By Dr. W. STEKEL. Kegan Paul, London, 25/-

"The consciousness of guilt is the chief cause of all neuroses and psychoses," says the author, and in his 136 cases given as examples he proves his point. The book makes fascinating reading. For my part I marvel at the simplicity with which everything works out. All the same, this book is worth many works of psycho-analysis bunched together, for it does touch roots of human conduct. Stekel does not commit himself, but to me the book says: "Yes, guilt causes neurosis. We must therefore abolish what causes guilt, namely a conscience given from without. Moral education is



the sin against the Holy Ghost, for it gives a child a conscience."

Happening to be in Vienna while I read the book, I called on Stekel and found him a charming man with a big pipe in his mouth. There wasn't a trace of authority about him, and I am sure children love him. His book is primarily for doctors, but in talking with him I found a great interest in education and a great belief in freedom for the child. But what I liked best about him was a delightfully boyish conceit about how he had mastered the English language in a few months. A man of much experience, of broad mind, of humour; as human as a London policeman. The book is the first volume of a complete work, *Disturbances of the Impulses and the Emotions*, of which seven volumes have appeared in German. Translations of the other volumes are ready, and I am sure that teachers will learn much about the child from these.

A. S. N.

**Character and the Unconscious.** By J. H. VAN DER HOOP. Kegan Paul, London, 10/6 net.

This book treats of psychology as studied by the two main schools, Freudians and Jungians. It attempts, with no great success, to reconcile the teachings of Freud and Jung. The author's bias is towards Jung. For readers who have studied much, the book is interesting. Beginners will possibly find it too scientific, too metaphysical. There is a lack of . . . the human touch, is the only phrase that suits. And there is no great light shed on human behaviour.

A. S. N.

**Conflict and Dream.** By W. H. RIVERS (International Library of Psychology, Philosophy and Scientific Method). Kegan Paul, 12/6 net.

Not a few in this country are put off by the ardour of both psycho-analysts and analytic-psychologists, and we tend, it may be, to underestimate the really patient and open-minded work which is not propaganda, but which is possibly the most considerable factor in that complication of experiment and speculation which we call the New Psychology. To such, the last published work of the late Dr. Rivers comes like a breath of ocean, clearing away the cobwebs of over-emphasis, and attracting to a dispassionate survey of the field through its quietly personal and balanced statement. Any reader of *The New Era* dissatisfied with Jung and Freud, should turn to *Conflict and Dream*, and to its companion *Instinct and the Unconscious*.

Dr. Rivers points to three aspects of the Freudian teaching which he thinks inadequate or overstressed: the explanation of dreams by the theory of wish-fulfilment; the neglect of recent experience in favour of infantile incidents; and the sexual interpretation of symbol. He indicates the parallelism between dreams and psycho-neuroses, and is working towards a covering formula for the two types of phenomenon. That formula he finds most nearly in the term "recent conflict," to which, he argues,

both are causally referable. "Though many dreams and many features of dreams require for their complete explanation conditions going back to the early life of the dreamer, states determined by heredity, and even happenings with which the individual has had nothing to do, it has been possible to explain every feature, even of long and complex dreams, by the nature of conflicts in the recent experience of the dreamer." The dream (like the psycho-neurosis) is regressive, harking back to modes of functioning shown by the mind at past stages of development, though not necessarily right back to infancy; still, "the experience embodied in the dream, upon which the dream-processes act, is derived from the recent experience of the dreamer." This recent experience takes, in the unconscious, the form of a conflict, and the dream, the experience of the sleeping-consciousness, is the upshot of the attempt to find a solution to the conflict. If the dream can be understood and interpreted, the dreamer may find a course of action indicated which will lead in conscious waking life to a solution of his difficulty: as when Dr. Rivers himself found in the symbolism of a cup and saucer upon a billiard table the clue to a re-arrangement of patients amongst the wards of his hospital—a difficulty pressing then upon his mind, and, in his view, the causal agent of the dream.

The fact that the imagery or symbolism of dream-thoughts is often of an abstract and elaborate nature closely like that of adult waking life, and that conversations, readings, lectures, and other forms of sustained rational argument appear in dreams very much as they take place in waking life, makes it impossible to regard the dream always as an expression of infantile mentality. The theory is therefore advanced that "dreams differ in character according to the depth of the sleep in which they occur. The lighter the sleep . . . the more nearly does the dream approach in its character to the mode of mental functioning proper to the age at which it occurs, and the more easily will the dream be remembered . . . The mind . . . may be regarded as composed of a number of levels or strata . . . The deeper the sleep, the larger the number of these levels which are put out of activity, and the lower the level which finds expression in the dream." Thus deep sleep reveals infantile modes of thinking, willing, acting; less deep sleep, the modes of functioning of childhood or youth; "while the dreams of very light sleep would have a character but little different from that of the ordinary mental activities of the waking life."

This leads naturally to a revision of the censorship mechanism as accounting for the forgetting of dreams: for it is clearly a necessary biological provision that early modes of mental functioning temporarily made active should pass into oblivion as rapidly as possible when the sleeper awakes. With depth of sleep as one factor upon which persistence depends must be combined at least one other, the amount of affect associated with the experience: this factor is especially significant in nightmares.

W. C. W.









H. BAILLIE-WEAVER, LL.B.  
*President of The New Education Fellowship.*



# The Outlook Tower

## The Congress

Those of us who attended the Second Congress of the New Education Fellowship at Montreux, in August, at which 25 countries were represented, have come away with various and differing impressions. First, there is the impression of the beautiful country in which we met together, the mountains, the Lake, the glorious dawns and sunsets. Then there are emotional impressions of the goodwill of the members, of the brotherly feeling which led us for a while to forget our national prejudices and mingle together as one great human family,—all animated by desire to help the children and to forward the New Education movement. There are also mental impressions, differing according to the particular type to which we belong. The names that have so long been magic words—Ferrière, Jung, Baudouin, Coué, Cousinet, Tobler, Rotten, Cizek, Dalcroze, Decroly, are now living personalities whom we count among our friends. From these different threads we have to weave a synthesis, emotional, mental and spiritual.

## Education for Service

At Calais, the fundamental note of the Congress was the liberation of the creative faculty, and this time we have had “Education for Service” as our keynote. We have asked ourselves what the liberation of the creative faculty means. It pre-supposes that, in the New Education, we have all accepted as fundamental the supremacy of spirit over matter, the idea of an *inner* self, which the child can learn, with the help of stimuli which we may provide, to express *outwardly*, rather than of an empty vehicle into which we have to instil knowledge prepared in accordance with recipes guaranteed by us to produce certain standardised results.

The liberation of faculty is thus a question of providing the child with the right stimuli, stimuli which shall lead out more and more of that which is within.

## The God Within

What is this inner self? Many of the lecturers have spoken of it, giving it different names. Dr. Ferrière spoke of the angel in us, the angel trying to overcome the instinctive side of our natures. Dr. Jung suggested the difference between individuality and personality, naming them ego and psyche. But whether you call this “within” the angel, the ego, the unconscious, the libido, the life force, spontaneous activity, soul, higher self or God within, it matters not; the fact is that we all realise that the education of to-day accepts a belief in the inner self responding to the God without—God Immanent in the self responding to God Immanent in the world external to the self. It is because God is in every child that it is possible to liberate the creative faculty that dwells within. We know that this God within must have a mechanism of consciousness; must have a method of expression; and psychology too has accustomed us to such terms as physical, emotional, mental and spiritual aspects of our nature. M. Dalcroze shewed us that, in the physical nature, there must be no inhibitions, that we must have supple, beautiful, healthy, pure and relaxed bodies, able to respond in every way to the soul within, the higher self, linking up and harmonizing the physical, emotional and mental aspects of our being and making a perfect whole through which the spirit can manifest.

Dr. Jung shewed us how important it was that the emotional nature should be harmonized, pliable and free from inhibitions in order that the life force may



flow freely through without repression, without becoming bound and wasted in complexes. It is important that the mental nature should be free, without prejudice, without bias.

We have realised that we have to provide for this inner being fit vehicles through which to manifest, and that the more we can co-operate with that inner self in its task of perfecting and controlling its vehicles, the greater can be the manifestation of the God within. Through wrong education, the inner self is often bottled up, and we have the warped and petty personalities who are of no use to the world because their life force has been repressed.

### Types

Dr. Jung also dealt with the different types of temperament, the two fundamental types, the extravert and introvert, their subdivision into the sensation type, the thinking, feeling and intuitional types and the many combinations of these types revealed in different persons.

M. Cousinet told us how often, when working under the group system, children did not feel at home in a particular group and would leave it and attach themselves to another group. Prof. Cizek displayed graded drawings of children which shewed different temperaments. We are therefore forced to recognise that no one method will be practicable for all these different types of children. There must be a careful study of the individual in order to give that individual the particular help he needs. The school curriculum must contain sufficient variety to provide each type with appropriate stimuli.

### The Psychological Background to Education

From psychology we have learnt of the evolution of consciousness, and we have arrived at some great basic principles, or rather the principles have been re-arranged in our minds. The importance of the unconscious mind cannot be over

estimated; the unconscious part of ourselves is a great power for us to use, when we have learnt the means, for the unconscious of the individual is a part of the collective unconscious of the universe, which is God himself, the reservoir of power, the storehouse of memory, the well of wisdom—in fact the total expression of the ages. As it is within God himself that we have our individual unconscious, there is no limit to the powers we can liberate, given the right milieu.

There are times when the unconscious breaks through and overwhelms the conscious, and we then experience the phenomena so frequently described by the ancient mystics. During their prayers, their periods of fasting in solitude in the mountains they were for long periods "withdrawn" and lifted up in God, their physical bodies, during this time, being oblivious to all around. We read that St. Francis and his Brothers experienced this state of consciousness very frequently and found it was followed by increased inspiration and illumination concerning the nature of God. The modern psychologists are but re-discovering states of consciousness well-known throughout the ages.

We have been shewn that it is of utmost importance that there should be no barrier between the conscious and the unconscious; there must be a free path from the conscious to these great powers behind, and that is why we believe that analytical psychology is of the greatest significance to the world to-day, shewing us how to tap the inner sources, how to arrange our environment so that there shall be no obstruction between the unconscious and the conscious.

We have realised how important is the early environment of the child, and what a great influence the unconscious life of the parents has upon the child's life. So important does this seem that we ought to have a great campaign among the young parents of the world to shew them how their lives are reflected in those of their children, who, indeed, live within the unconscious of the parents and suffer



if that unconscious is lacking in harmony. When the child leaves home for school he is freed from the parental unconscious and he then comes within the unconscious of the teacher and again he must be freed and rendered independent if he is to go forth into the world and live his *own* life in the real sense. Every teacher should beware of retarding the progress of a child by too dominant emotional or mental influence. Later, the adult should free himself from the collective unconscious of his nation; he must enter the great unconscious of the world.

We have learned from M. Baudouin that, in the early years, the greatest tenderness, the greatest love and sympathy must be extended to the child. He must be allowed to grow naturally as the flower grows. Dr. Jung warned us to use our psychological knowledge on ourselves and not attempt to get inside the child's mind and alter its natural processes.

We then discussed the question of phantasy in a child's life and tried to find out whether the old fairy tales should be read to children or not. The child re-lives the early life of the race and should be given the tales that have grown up among the early peoples, otherwise he will grow up with all these early phantasies repressed within him.

Mention was also made of the necessity for silence, for quiet, interior growth. In silence there is a certain opportunity for inner growth which is impossible if the conscious is kept to the fore and continuously centred in external activity.

While analytical psychology shewed that a chance word of parent or teacher might so affect a child as to prevent him from accomplishing work of a particular kind, auto-suggestion, explained by M. Coué, came forward to restore the harmony within the child. The child has a great storehouse within through which he can again be placed in the line of advance on which he was temporarily blocked.

Dr. Decroly demonstrated that moral character could only be built by a

gradual evolution of the instincts and their sublimation through intelligence from the lower aspects to a more altruistic, social and humane expression.

We have been given a very definite psychological basis to our whole conference; the child's development has been treated as a scientific and psychological process which will help him to grow up without the repressions and inhibitions which have reaped such abundant harvest in the past.

### Universality of New Methods of Education

We considered methods of providing the type of home and school in which the child could develop in the way we had seen to be necessary. It is impossible to mention them all, but whether it be the Decroly Method, which takes as its centre of interest the everyday things in which a child is mostly interested and from that centre leads to ordinary school subjects, whether it be the Montessori Method, the Froebel Method, the Dalton Plan, Dalcroze Eurhythmics, whether it be the methods that our Viennese friends have expounded, or those revealed by Dr. Rommel, Herr Tobler, Dr. Petersen and M. Cousinet, or the creative art of Prof. Cizek—all these are ways and means of the New Education which are developing, not only in private schools—the educational laboratories—but also in the State schools as they are to-day. The Dalton Plan, for instance, can be used in any kind of school just as it is to-day without extra teachers, apparatus or additional expense. The great reforms that have been effected in the State schools of Hamburg and Vienna and other places have shewn that by a re-orientation in the spirit of the teachers and pupils, new wine *can* be poured into old bottles. Obviously there has not been time to hear what is being done in every country in the world, and purposely we have given greater opportunity to the representatives of the countries which have suffered most in the war, and who, through their travail, have given birth to so many experiments. Both in Great Britain and



America many experiments are being tried, as also in Holland, Sweden, Denmark and Italy.

### Facts versus Faculties

We have been delighted at the great step in the right direction taken in the Kirkstall Road Demonstration School, Leeds, in which the pupils, when sitting for their *individual* examinations, are allowed, with the permission of the teachers, to consult certain books of reference. The vast amount of knowledge which has been, and is still being, accumulated by mankind clearly warns us that we must pay more attention to informing the child where he can find certain knowledge than to attempting to impart that knowledge to him. There is obviously a limit to the amount of knowledge a human being can assimilate with impunity. We have all met those who are renowned for their learning, but who seem to us to be much in the position of over-burdened pack-horses, struggling painfully through life under their burden of facts and prevented from contacting the vital sources of *wisdom* in Life itself. "The mind of an educated man is greater than the knowledge it possesses."

### The Fellowship

Let us develop, as a fellowship, the collective unconscious of our group, so that any member, however remote in space from other members, can at any moment become linked to the collective unconscious of the Fellowship in which reside the principles of the New Education, and thus gain the inspiration to go on however lonely he may be, however many obstacles there may be in his way. You can gain the added strength of the whole Fellowship because you are linked to all other members and can draw upon the very real power that dwells in unity.

On your side, we ask you to help us by making the *New Era* known in your country so that it may be a force throughout the world. Each one of you should

try to obtain ten subscribers during the coming year, for through the three editions of the magazine we have a wonderful opportunity for spreading our ideas in all countries and of making links with the many pioneers who are unable to attend our conferences.

We have added our impressions to those which you have formed for yourselves, but above all let us never forget what has been repeated over and over again, namely, that it is not the methods of education that matter, but what we are in ourselves. We teachers and parents must continue to educate ourselves in order to fit ourselves for the most responsible work in the world. We have the making of the future; parents and teachers are now guiding the citizens of the next age. Let us realise the greatness of our task and give the children the right kind of education so that through joyous self-discipline and self-development, they will be strengthened and inspired to bring about the great changes in the world for which we are longing. These reforms will not take place through politics, legislation or revolution, but through a change in the hearts and minds of men and women. When our children, who are now being trained in the new schools, are the citizens of the world, they will not continue the industrial and social conditions which exist to-day and are a disgrace to civilisation and Christianity. They will have learned co-operation, brotherhood and the true international standpoint, realising that we are all part of a great human family, and that God within seeks God without in brother man.

Let us all go back to our schools determined to do something to help forward the movement and to contribute an account of our experimental work when we come to the next conference in 1925, thus not only enriching the Fellowship, but also helping to prepare for the New Age.

B. E.



# The "Active School" and the Spirit of Service

By Adolphe Ferrière

(*Doctor of Sociology, Editor of "Pour l'Ere Nouvelle," Director of International Bureau of New Schools*)

(Translation)

WE are not dilettantes. We are, and we are trying to be, workers, modest, patient, enthusiastic, avoiding publicity—workers nevertheless striving for the highest ideals: the happiness of the individual, the happiness of mankind, the spiritual liberation of childhood and of humanity.

Yesterday was a time of suffering, superstition, routine, the narrow imposition of authority and coercion. Yesterday school still meant the subservience of intelligence to intellect, and of intellect to mere hack work: yesterday was the triumph of verbalism, the reign of fixed programmes, rigid methods and *ne varietur* time-tables. Fifty years ago, perhaps more recently, millions of children suffered bitterly from the inadequacies of the school, inadequacies which have resulted in the piteous state of the world as we see it to-day.

To-morrow—the future which we dream of, and for which we are working, while observing the healthy tradition, will be a complete liberation from arbitrary tradition, useless and harmful as it is: there will be pleasure in work: there will be the bursting forth of self activity, curiosity, interest, the need to act, create and produce. To-morrow will come that vital spark, fanned, kept alive, encouraged, like a young plant that grows by some mysterious inner force and bears in time its flower and fruit.

The good of the child to-day is the good of humanity to-morrow. It is, then, for a better and happier humanity of to-morrow that we are working.

All clear minded and impartial observers will see that the science of teaching has reached a turning point. It must not be thought that the movement is

limited to private enterprise. At the behest of clear-thinking education authorities State schools, in an ever increasing number, are being transformed. Already Brussels, Hamburg, Vienna and Geneva have put into practice "The Active School" on a large scale.

Here is a definition of the "Active School." It is the school where the spontaneous activity of the child is at the base of all work: the desire for knowledge, the need to act and create are shown in every healthy child. What, then, will be the programme of the "Active School"? To aim at bodily health by strict hygiene: water, fresh air, sunshine, this is the first step, the indispensable foundation. Let us add to this a healthy and simple diet, without stimulants—supple and practical clothing—a mode of living from which all the unhealthy products of modern civilisation are excluded. We must not forget that the child is a primitive, and has the right to live the healthy life of the primitive in nature's midst. Hygiene is the first step. Next comes culture of energy, the leading of the child to self-discipline, self-possession and to the best uses of his power.

You can see that here we are far from happy-go-lucky methods and caprice. Caprice in a very young child is a sign of lack of co-ordination in the motor centres of the brain; in the older child it has a pathological origin—more often psycho-pathological—caused by bad hygiene, the too frequent and disturbing intervention of adults, their misunderstanding of the evolution of the child's instincts, and undue interference exercised from without.

John Dewey has shown that true in-



terest arouses spontaneous effort, that effort which has its origin in a need for action and an appetite for knowledge and, in its turn, increases the interest. But both interest and effort only appear in an atmosphere of calm and serenity. They are born of joy and provoke joy.

There is a third point which gives rise to the centres of interest which characterise the "Active School"—it is that interests must be genuinely felt, and not imagined by the teacher and imposed by him. The teacher must have great adaptability in his programme and his methods. Everything rigid cramps and injures life, pays no heed to the necessary changes in the needs of the pupils and their infinitely various characters.

I have seen this method applied, followed it closely, and can testify that it is fruitful, bringing greater satisfaction to the teacher, greater happiness to the pupil. In a word, it gives greater results with less wasted effort. Is that a result that can be ignored?

I have shown that the "Active School" has as its foundation hygiene: water, fresh air, sunshine, a simple mode of life. I have shown that the next step, culture of energy, consists of a systematic education of the child's interest and efforts, that intellectual education must start with spontaneous interest before it can reach deliberative interest.

This leads me to speak of the moral and social life, of which one of the salient points, "*The spirit of service*," has been chosen as the keynote of this Congress. Here, again, the "active school" is characterised by its appeal to all that is best in the child.

Every child has, as William James has shown us, a *higher* and *lower* self, a religious and an animal being, as Pascal puts it, "an angel and a beast."

Both are active. To deny the angel because the beast plays pranks would be to show an excess of pessimism; to think the beast will disappear when the child grows is to show dangerous optimism. In reality, beast and angel fight, even in very small children. But the small

child likes the power which dominates the *lower self*, for he knows and feels that it signifies the freeing of the *higher self*, more spiritual strength, more joy in life and action and more happiness.

\* \* \*

In the social sphere it is the same. It is when nearing seven years that the child leaves the realm of the *senses* to enter the real of *imitation*. He then resembles the conventional type of adult in his strong opinions, his need for some authority to guide and uphold him, *e.g.*, the family or tribal spirit. *Boys' gangs* have been studied by psychologists and clearly show these social needs.

The Adolescent is an *individualist* who wishes to live his own life and cut himself off from authority, especially if this has been too severe. But as he continues to evolve he soon grows out of this state of relative anarchy to reach a state of *solidarity*, which is one of deliberative liberty. The individual is not an end in himself, but rather, as Kant has said, *Man*, the complete, the perfect; and, I would add, God in Man. Society is the means for this end. Society will be worth as much as the Man whom it creates. But before everything the individual can be gauged by the worth of the society of which he forms a part.

*Solidarity* is the social aim of man's moral activity. The present epoch is so lacking in that spirit of solidarity that its very sufferings are the proof *ad absurdum* of what I hold. Moreover, whoever says solidarity says the "Spirit of Service." Here we see the true, the inestimable value of the spirit of service at school. Cultivate this spirit, keep it alive, magnify it, such should be the function of a school and the duty of every educator worthy of the name.

To cultivate the spirit of service in the active school it is necessary first of all that there should be entire freedom from arbitrary coercion in intellectual, moral and social spheres. This means that all studies should be based on the spontaneous interests of childhood and adolescence within a working com-



munity, which has as its foundation self-government and mutual help.

But the rules and discipline, the constitution of the small scholastic republic are not everything. Law is the condition of love. It is the frame, not the picture. Law and altruism fill the frame. A direct apprenticeship to mutual help is needed: or rather, daily opportunities for it are absolutely necessary, for by constant practice the habit is formed. Active altruism only becomes second nature when constant practice has made it part of us. Here again we have some magnificent examples. I am thinking of the Boy Scouts, the Junior Red Cross, and the international movement of youth for the helping of children.

The first stage is to cultivate the spirit of mutual help among school friends, the big working for the small, the system of little fathers and mothers, which Robin introduced at Cempuis.

Pity and active charity around the school is the second step. The third step is to start social service in the schools (as in Belgium, Switzerland and Paris), by forming bodies of voluntary workers to visit and reform prisons and hospitals, to work in social jurisdiction, country communities and garden cities, in work-houses and orphanages, and for recreation for the working classes. Will this knowledge and these activities end one day in a civil service, which will be an addition to the army, while waiting to replace it? Many great thinkers believe

so. I believe that voluntary effort will always be infinitely superior to set work, and it is just this joyful voluntary effort that the Active School is preparing.

\* \* \*

We have reached a turning point in history. After the great war the world presents a heart-rending spectacle for every feeling man and woman. In the Law and altruism fill the frame of good and evil, it seems that for a time the latter are carrying the day. Very often the good forces which aim at construction and the new era are paralysed through lack of funds. Every nation in Europe is faced with financial difficulties. But let us not dwell on such gloomy aspects. There is indeed a comforting spectacle to console us in our exhausting struggles, a spectacle which shows us that in spite of everything the world is progressing. *E pur si muove.*

It is a natural tendency which makes teachers everywhere apply the régime of the "Active School" and inculcate the spirit of service. Every child has this healthy instinct. Every child, even though he be an egoist at times, is, or may become, an active altruist.

A way, perhaps the only way, of saving the world is to cultivate this healthy instinct, to make every child an active influence towards social unity. For too long has the order of the day been "*dominate.*" The new world needs a new ideal, and that new ideal shall be "*to serve.*"

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Greetings were sent from the Congress to the Commission for Intellectual Co-operation (of the League of Nations) and its President, M. Henri Bergson, urging it to recommend the establishment of an International Bureau of Education at Geneva.



# The Dalton Plan

By John Eades

(*Headmaster of the Leeds Kirkstall Road Demonstration School*)

THE Dalton Plan does away with the old method of teaching by which we tried to force different children with their differing minds into one common mould. Each generation of teachers finds the methods best suited to their own time and circumstances. Many of the methods of to-day which we call "new methods" are not entirely new. We can trace back the Dalton Plan to some of the methods used 50 years ago; but many of the methods of to-day are as superior to the old ones as our locomotives are superior to Stephenson's "Rocket."

The Dalton Plan is not a craze of theorists. It has not been produced by someone who has never been inside an ordinary school. It is the outcome of the experience of practical teachers. It requires no costly apparatus and no special curricula. It is a plan which makes constant demands upon the individual child, and brings out the qualities of initiative, judgment, resourcefulness and responsibility.

Under this Plan the teacher becomes a *director* of education in the true sense of the word. Instead of wasting his time in preparing a multitude of lessons which he gives to a whole class in the same way, he spends his time in being an adviser and guide to all the children in his charge.

He is there to encourage them, to help and warn them, and to be their reference library. The Dalton Plan, as I work it, is a "happy mean" between the old method of cramming lessons from books, and that of serving up the subjects in such a way as though we were talking to a class of mentally deficient. It is a sensible mixture of individual and class work. I am opposed to the giving up of class teaching.

A number of years ago I began to specialise in the school. A teacher who knows a subject well and loves it will communicate it with enthusiasm to the children. Members of the staff should be allowed to teach the subjects which they love. But specialisation is only part of the problem. It was only when we realised that each child is unique that we began to see that specialists were not enough; individual teaching was necessary.

In 1918 we began to use our Plan in the top class before the name Dalton came from America, and gradually extended it to children of Standard III.

## The Principles

There are two principles which underlie this work, namely, freedom and co-operation. Unless we have these two principles, we are not using the Dalton Plan. I do not mean the kind of freedom which allows a child to do as he likes. We do the child moral injury if we allow him that kind of freedom, and he becomes anti-social, for the big ego is always to the front. I believe in the freedom of the child to deal with his school work in the way best suited to his own capacity and temperament, to allow him to organise his time and studies in the way that is best for him, to allow him to take any subject at any time he likes, and to give up as soon as he feels he cannot continue it to advantage. It is only under these conditions that children can produce their best.

Children must also be allowed to co-operate. Under the old system, if a child had left his seat in order to consult another child about some point in his work, we should have thought that the world was coming to an end! But



children develop best in an atmosphere of mutual helpfulness. If the school is to be a training ground for service, surely service to one another and service to the school as a community should be one of our main aims. Children must be in a position to share difficulties with one another. In that way they gain experience as we ourselves gain it. The more we can bring our school methods into line with ordinary life, the sounder will be our education. Nothing is so well known as that which is known through personal experience. The very fact of talking over a difficulty with another child will fix the facts concerned in a child's mind. There must also be co-operation between child and teacher. The child should never have to feel nervous about going to the teacher with his difficulties.

Our school subjects are divided into two sections, namely, those subjects which we teach individually under the Dalton Plan, and those which we teach in *age* classes. We have a double classification of our pupils, the one according to academic attainment and the other according to age. In the former, individual work is done in the various rooms devoted to the special subjects; in the latter, subjects are taught which we have found are better taught to children of the same age working together. Our subjects for individual work are mathematics, experimental science, composition, grammar, spelling, geography, history, reading, and art work. The subjects which can be best taught in age classes are such as physical training, games, dancing, and music. Our registers are arranged on the age classification, and there is a teacher in charge of each age class.

### Time-Tables

Our morning time-table from 9.30 to 12 is given over to the Dalton Plan for the subjects already mentioned. The children are free to go to any subject room they like, and consult any teacher. In the afternoon, class lessons are given in the age divisions.

We have rooms set apart for art, geography, mathematics, science and handwork, history, and English. The children mix in these rooms, sometimes forming groups for mutual work, sometimes working entirely alone. In any one subject room there will be children of several Standards working together. The children usually sort themselves out, so that there are forty to fifty in each room. The text books are kept in the subject rooms. In this way we do not need such a large number of books as under the old system; sixteen or eighteen copies of any book being sufficient.

The individual work is allotted by means of monthly assignments\* which give the children an idea of what they have to do, and consequently an appreciation of the value of a subject. The drawing up of the assignments needs care and thought.

The assignment indicates work to be done, pages in books to be read, suggestions as to procedure, and ends with questions to be answered. Oral questioning by the teacher also has its place, and more attention is paid to the oral work than to the written answers.

During the year ten monthly assignments for each Standard are prepared in each subject that is taught individually. The assignments are named according to the calendar months. As the children naturally work at different rates, most of them are not found working at the same monthly assignment—a quick child may be doing the July assignment in March; a slow child may be still tackling the December assignment in February. When a child has finished all the assignments allotted to his standard for the year, he can ask to be examined in each subject by the special subject teachers. The examinations are entirely individual, and may be taken at any time so long as the year's work is completed. If the child passes the various tests, he can begin at once the assignments of the next Standard higher.

\*(See sample assignment in April, 1923, number of *The New Era*).



Each child keeps a daily record which helps him in the division of his time between the different subjects; we insist upon a child finishing all subjects in one month's assignment before allowing him to proceed to the next month's work. A child can choose how he works, but he must complete his tasks. That is as in real life. We have to do many things which we do not like, and we must teach the children this lesson of life as soon as possible.

In order to be in close touch with a child's work careful records are kept by the children, by the teachers of the different subjects, and by the Headmaster.

#### **Advantages of the Dalton Plan**

We deal with each pupil as an individual. Teachers can alter an assignment to suit a particular pupil. So called

"lazy" children take a much deeper interest in their work, for a new spirit is brought into the school. Children gain rich experience by finding things out for themselves. There is no breaking off a subject just when they are becoming interested. There is little trouble with discipline, because the children have plenty to do. There is a much closer contact between pupil and teacher.

In conclusion, may I say that children like working under the Dalton Plan, and the teachers like it too, yet it means harder work for both. The teacher is amply repaid when he realises that he has put his pupils in a better position to grapple with the problems of life. If we can deal with children in a better and saner way than we have done in the years that are past, we must do it, even though it means harder work than travelling along well-worn grooves.

## **The Youth Movement and the New Education**

By Elisabeth Rotten, Ph.D.

*(Editor of the German Edition of The New Era)*

*"Das Werdende Zeitalter."*

It is interesting to note the relationship between our new educational methods and the Youth movements. It was Herr Tobler, of Switzerland, who pointed out at this Conference that it had not been the teachers, but Youth itself that had been the first to rebel against the spirit in our traditional schools. A great deal has been written about the Youth movement—much too much, I am afraid—but it is not generally known that this movement sprang up very strongly, though very silently, twenty years ago. It sprang up in boys and girls who were then still at school. Spontaneously and simultaneously in different parts of Germany these boys and girls came together, telling each other that they felt surrounded by a world of distrust, make-believe, sham and violence

under the form of authority, and offered as more or less ideal by the old generation all the world over. They felt very strongly that there was something wrong and rotten in the school, in the home, and in public life. At the same time they felt that they were, of course, too young to alter the life around them, but they felt that they could do something for themselves by directing their own lives. They went out into the woods and came close to Nature and simplicity. The Wandervogel went into the woods and to the mountains for days, for week-ends, and for weeks during the holidays, boys and girls together, sleeping out during the summer. This, of course, was a revolution then. Leading a natural life they discovered the old folk songs and sang them together. They wore simple



dress of beautiful colours. While they were thus together they discussed things among themselves, and it became clear to them that they could never accept the insincerity which they felt to be behind many conventions, behind education, religion, art, sex relations and social life generally. They felt that they were called upon to change all this when they were grown up, but, for the moment, they tried to find their own way. The movement spread silently for the first ten years. The members had no organisation; they were only bound by their magazines; they disapproved of rigid organisation and of outward bond. There was only the inner bond of the spirit, which idea lies also behind our New Education Fellowship.

The new schools which sprang up in the country then were inspired by this movement. Dr. Gustav Wyneken, of Wickersdorf, founder of one of these schools, was one of the first idealists among the elder generation to stand up for this birthright of the young generation—their right to freedom and responsibility.

In 1913 they felt that the time had come to show the elder generation that they existed. They did not wish to institute propaganda, but simply to give a sign that this will of their's was a reality. In 1913 we had all over Germany those festivals which were inspired by a wordy and retrospective patriotism, reactionary and militaristic, and the young felt that they could not accept this attitude. They therefore arranged a very simple and wonderful ceremony of their own in the heart of Germany. About 2,000 young people were present, some still at school, some engaged in the professions, others from the universities, all representative of groups in their towns and districts. There they found that they were united, not by any programme, not by any

special reform, but by a spirit for which they found a very simple formula, namely, to pledge themselves to shape their own lives from within in freedom, self-responsibility and absolute sincerity.

The truth, which they had discovered almost unconsciously from their own hearts and not from their brains, was this—that life being stronger than conventions, life being spiritual, convention material, they believed in the supremacy of spirit over matter, in other words, they felt that there was an inner order and law and unity in life as a spiritual process, which was stronger and more binding than any outward rule or authority, and that it was the only constructive principle. They decided to build their lives upon this principle and the faith they had in it. The movement has had the effect of uniting the youth of the middle class and the proletarian youth in the ideals of self-education and self-discipline, but, like other movements, it failed in some places where organisation, initiations and catchwords predominated and crushed out the life.

Our New Education movement is absolutely connected with this Youth movement. The Land Erziehungsheime (new boarding schools in the country) were an outcome of it. The Hamburg schools and other experiments are inspired by it, and we are convinced that if the New Education is to be a living thing, if it is to re-mould the world and bring about a human brotherhood, it will be in so far as both the adults and the young are driven forward by this spirit, and in so far as they see the connection between freedom and guidance, between free and full growth and reverence for the unwritten and eternal laws, and so far as they realise, by their own personalities, life as a spiritual process which springs up anew from Divine sources in every child that is born.



# Self-Education and Group Work

By Roger Cousinet

(Secretary of "*La Nouvelle Education*"—Unrevised Translation)

THE practice of collective working is so widespread to-day that it would be useless in a Congress of this sort to retrace its history or point out its advantages. As with many other accepted principles of present day teaching, we must here acknowledge the influence of John Dewey. It was he who first pointed out the moral disadvantages which strictly individual work produces in a class from which has been banished all that mutual aid which we never tire of recommending to children in their out of school life. By allowing this mutual aid in class-work the school can better prepare the child for the necessary collaboration and "give and take" of life. Thus in introducing group-work into certain schools I have been merely carrying out one of the most fruitful ideas of this leader of modern education.

I should make it clear at the outset that it is above all in imitation of children's play that I have striven to organise their work. It is a common educational axiom that the separation that the school so rigidly maintains between work and play is artificial and does not exist in the pre-school age, when the child acts according to his instincts and one can seldom say whether he is working or playing. If, then, we wish to re-establish the continuity of child life, the school must be organised so that the child can pursue this kind of activity—half work and half play: and as, during the school ages at least, the child does not play alone, it seems also that in the class we must allow him to work not alone, but with other children: and this to the same degree that he does outside school, on the street, or in the playground. There he is free to choose his companions, as he pleases. I have not the time to discuss here the reasons which govern his choice,

but natural affinity—at least from the ages of 8 to 12—generally plays a larger part than any utilitarian consideration. That is why in the schoolroom also I urge that the children should group and re-group themselves as it pleases them exactly as they do in the playground.

Further, to verify an hypothesis for which I claim no monopoly, and to measure as exactly as possible the results of these experiments, I have been anxious that the work thus organised should exactly resemble play. The masters have neither directed nor advised. The children worked *freely*, choosing the subjects they liked and conforming their work to certain rules that I have described elsewhere,<sup>1</sup> exactly as they do in their games.

As the intellectual results of these experiments have already been treated at previous conferences,<sup>2</sup> I shall not describe them again. Moreover it seems more within the scope of this Conference to trace the influence of group-working on the social and moral development of the child—and that without any effort at direct moral teaching.

Up to the present schoolmasters have endeavoured, by moral exhortation or restraint, to check the evils which seemed to follow the freedom of the playground. I wished to find out whether they were not mistaken in attributing these evils to an excess of freedom out of school, rather than to the interruption of this freedom during school hours, and whether, by a kind of pedagogical homœopathy, these evils caused by freedom would not be cured by a greater freedom.

<sup>1</sup>In a pamphlet, *Principes et technique du travail Collectif*.

<sup>2</sup>Conference on *New Ideals in Education* (1921) and on *La Nouvelle Education* (1922-23).



That is precisely what my experiments would seem to have proved, at least in the following points:—

1. Comradeship between children has become easier, quarrels less frequent, their capacity for making little mutual sacrifices has increased. Girls, whose social tendencies have been noted by psychologists as less developed than those of boys, have shown more give and take in the games and a greater constancy in the make-up of their working groups.

The division of labour which plays such a large part in adult society and in children's games showed itself much earlier than is usual. With boys, in such games as football, it is only about the twelfth or thirteenth year that the division of labour appears, when each child understands the necessity of confining himself to the part for which he is most suited and which, as a consequence, makes for the victory of his team. With free group working this division of labour appears very much earlier. From the age of 10 or 11 the children show themselves capable of portioning out their tasks, and, in a large number of groups one or two of the workers look after the correction or revision of spelling of the written work carried out by the group.

2. In most cases the problem of *leadership* has been happily solved. We know how often the influence of the leaders is towards the bad rather than the good, and what difficulties they can cause in class. Here again "pedagogical homœopathy" has had a happy effect. Those leaders who owed their authority to superior physical prowess or to some perverse ingenuity have seen their authority disappear when it came to working. Those who can lead in games or in a rag have proved incapable of leading a group of workers. Allowed to return to nature, the children have overcome the evils of society. With this disappearance of bad leadership has gone also the teasing and bullying so frequently met with in schools. The loss of their authority weakens the audacity of the bullies, whilst the timid children, finding in the

workers' groups a place which they had always been denied in the games, have had their courage increased in proportion to the services they rendered and to the need which others had of them.

3. A consequence of working in free groups is that it allows the child's personality to assert itself and to develop. This cannot be so in games where the leader's authority—always excessive—keeps each one to his allotted task: moreover, the traditional games resemble each other so closely that initiative is rarely called for, and even when shown the player is little noticed by his companions in the excitement of the play. In free group work, on the other hand, success depends on each individual, and the leader can no longer impose a task on each, because he cannot know what task to impose. The most timid takes courage when he finds his suggestion willingly accepted by the others, and he who had been a mere puppet in the game becomes a real collaborator in the team-work. He gets confidence in himself and learns to recognise his capabilities.

Certain circumstances—fortunate for the experimenter, if not for the children—have enabled me to compile the foregoing observations. Some girls of 9 to 10 years having done a year's work in the manner just described had to pass to a higher form where, for certain reasons, they had to go back to the traditional individual work. It was interesting to know whether, at the end of a year, the children had kept anything of the moral and social results obtained in the lower class. The observations are all the more striking because the teacher had insisted on the strict observance of the traditional habit of isolation, and had forbidden any attempt at mutual help in class. Now on the few occasions when the children were again allowed to work together—in drawing, manual work, preparation for the annual school exhibition, etc.—the following points were noted:—

1. The habit of common work had remained even in art work which ordinarily passes as the type of work most naturally



individualistic. The children spontaneously grouped themselves in threes or fours to carry out an artistic design or construction. Some groups even developed the habit of remaining anonymous, signing their work by an agreed mark which represented the signature of the group.

2. Pride and the competitive spirit, which hold such a large place in the child's mentality and are so overdeveloped by traditional school practices, had markedly decreased, and class-placings and distinctions left the children rather cold, although their keenness for work was in no way lessened.

3. In the course of this free working the children, finding themselves in the company of new companions (pupils of another class), proved both apt and quick to find those of their new comrades most capable of helping in the carrying out of the particular work on hand.

4. Similarly the children, confronted by a new and rather complicated task—such as the setting up of the exhibition—showed very great aptitude in finding out what each one was capable of doing. This aptitude in knowing their capabilities and in discovering their working companions seems to me one of the best results of my experiments, one of the most important that the children can carry away with them on leaving school.

I hope to make further observations of

the same kind according as more experiments are carried out. Only I must insist once again on this point, that the results obtained were obtained apart from any action properly educational on the part of the teachers, and that the mere fact that the children were placed in what was indeed a natural situation produced these happy effects. The children were not “brought up,” they simply “lived” without having their natural activities checked: *group work* left a clear field for *self-education*. Indeed, it seems to me that this cannot be over emphasised.

The important and so necessary work which this Conference has undertaken, namely, the formation of a band of educational workers and the changing of the spirit of education, whatever may be its value and whatever the need for it, cannot constitute our sole task. Another and a parallel task confronts us: it is the building up of a scientific pedagogy, the organisation of a series of experiments carried out with such scrupulous care, the personal element so eliminated, that their exact value can be estimated; and the constitution of methods so perfected that, being applied to the children, they will produce the necessary reactions and so permit that educational progress for which we are all longing, which is only possible if the psychologists give a lead to the practical teachers.



# School : A Place for Helping or for Study

By Hermann Tobler

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(*Unrevised Summary*)

WE meet at a time of intellectual unrest to discuss together the reform of education. The world war has shaken our faith in the old shibboleths, and problems of all kinds urgently demand solution. I take for granted that we are agreed that the chief question is not so much one of philosophy as of the child's actual conduct of, and attitude towards, life, and is, therefore, not merely a matter of theory, but of actual application. There is no doubt that we need a *science of education*—would that it were better established and more assured—but for us practical teachers the *art of education* is of supreme importance, the personal application of the means of education.

On the one side we have child nature as it is and has ever been, on the other an evolutionary civilisation. The new life pulsating in education is evidenced by the manifold ideals represented by such names as: Vienna, Hamburg, Bedales, La Roches, Odenwald, or Land-Erziehungs-Heime, New Schools, Ecoles Nouvelles, Dalton, Montessori, Decroly, Co-education, Self-government, Einheitschule, Institut J. J. Rousseau, etc. The beginning of the century saw a movement in educational literature which is now issuing in creative activities, the end of which we cannot foresee. The necessity of light, air and exercise for children is now generally recognised, as is also the need of some revision of the school curriculum, and of the methods of dealing with the various subjects. We in Switzerland are on the eve of a change in the matriculation syllabus, upon which many innovations in primary and secondary schools must depend, since for many people the question of examinations is most important. School discipline, the selection and cultivation of subjects of

study, the development of the inner life of the school, all these and more are intimately connected with the question of examinations, with which again national ideals of disarmament, co-ordination and freedom are closely related.

If merely to acquire knowledge were the chief end of education, then, indeed, would the science of education be simple, and all that the aspirant to the teaching profession would need to do would be to acquaint himself with method and facts. There have, however, been people who doubted the completeness of this conception of education, indeed, there have always been critics who asserted that knowledge was not the final purpose of education, but only a means of developing the powers of the child. Both subject and method must be suited to the child since the way in which he comes to use his mental powers is of very deep significance. The child himself must be the chief consideration, not the subjects of study. Rousseau held that the child must grow from within, and Pestalozzi taught that to learn is not merely to imbibe, but to create. As a matter of theory the child is, indeed, always our first consideration, but actually this is not the case. We teachers are absorbed in the details of the curriculum, and so thoroughly materialistic are we that our school life has become external and mechanical.

If in matters of cognition where the child is continually urged by his natural desire for knowledge, the modern educationist insists on the work principle of the Ecole Active, how much more must example and continual exercise be looked for where, not merely nature, but also civilisation demands it: that civilisation which, for progress, depends upon the



evolution of the essential ego. How to sublimate instinct is, and has ever been, the chief problem of education for each individual, a problem which can only find an individual solution, and never one that is collective.

Knowledge is power, and is good or bad according to the intention of him who uses it. In any case it is a power which is always available. If my own knowledge fails me I can turn to books. There is, however, one form of knowledge which no book or experiment can teach. I, myself, must acquire the power of acting socially, and I must acquire it in youth, and strive to develop it, if I am to use it when I become a man. Its essence is service and its acquisition signifies, as we all know, a long succession of conflicts, disappointments and small developments. The meaning and purpose of education surely is that the elder should, through their example, lead the young, not merely to knowledge, but to an attitude towards life which shall make it possible for them to take up the moral combat on behalf of themselves and others. Frankly, however, we must confess that to a large extent we have consciously neglected the main purpose of education, by separating home life and school life, and declaring that the one has nothing to do with the other. Youth itself instinctively feels this conflict. We cannot, therefore, be surprised to find ourselves accepted as instructors, although as examples we are often repudiated.

Complete reform is necessary in the relations of pupil and teacher. Every reform must be a further development and evolution of the spirit of the day (*Zeitgeist*), a conscious adjustment to the increasing requirements of a growing civilisation. The war led us to a new ideal, i.e., community life as opposed to the assertion of the individual against the crowd. We have realised that we are all closely dependent upon each other, and that our well-being is influenced by the well-being of the whole, and that what we do can never be a matter of indifference to others. The chief question is that

of a healthy community spirit; that alone is the aim of progressive social legislation in each country; that also is the aim of the growing League of Nations.

People are already beginning to speak of Community Schools, and though such experiments are far from being perfect, yet they are valuable because they embody a new idea. Since any healthy child recognises and accepts inequality as the natural basis of family life, he is prepared to accept the same principle at school and in the world at large.

The school should aim at becoming a community, corresponding to the family, in which young and old endeavour to help each other mutually by physical and mental efforts, where value and understanding are accorded to each, and each one devotes himself whole-heartedly to the acquisition of direct knowledge of nature and people. He does this, not according to a fixed time-table, but so long as his interest is maintained. In this way the child extends his knowledge, overcomes egoism, and learns to take part in everything human. The whole life becomes joyous and vital through the manifold opportunities it offers for creative activities, as some of the Hamburg schools are already beginning to show.

It is not generally realised how much selfishness is engendered by the accepted methods of education, by which mutual help is discouraged, and every child is made to learn as much as possible for himself, being forbidden to lend his books or in any way to help his fellows, so that the teacher may daily and hourly verify how much knowledge a child has acquired. The model child is he who is selfish and ambitious, because it is the object of school to let as many children as possible master in a given time the maximum amount of knowledge. We are forced to smile when we reflect that this system obtains even in the teaching of religion; marks are given, places taken.

Educationists, especially Herbart, have long regretted the school's inability to find a means of educating the child's



heart and soul. He insisted that instruction should not be treated as a "presentation of facts," but that "every dissipation of Gemut (heart and mind and soul) should be avoided," whilst Ziller put religious and moral teaching in the centre of all instruction. But that led to an over-emphasis of the letter, words took the place of deeds, narration took the place of action. Virtue was taught, in the belief that the state of mind resulting would lead to corresponding deeds, a thought shared by Luther, who taught that "the right belief would be followed by the right deed."

Modern psychology, however, cannot share this view. It does not believe in the transforming power of thought and feeling. It says that what is primal in man is instinct; the instinct of the preservation of self and the species, that these instincts are of different strength in different individuals, but that, consciously or unconsciously, they seek for satisfaction; that a part must be satisfied directly if our physical and psychical health is not to suffer, that a further part must be conquered but not repressed, and that, finally, a third part must be sublimated, i.e., transformed into deeds of social value. The realisation of the significance of passion in the whole make-up of the child and the possibilities of its sublimation is of tremendous importance for the science of education. It shows the possibilities, and at the same time the limitations, of civilisation, but especially the significance of childhood for the development of character. We create the foundation for physical health in childhood: we must do the same for the health of the soul. Is it conceivable that a child's instinctive life should be influenced through education as it is generally practised everywhere, i.e., through lectures, reading, and learning by heart, through question and answer? Will a moving story about the bad boy James, and the good Louise, told from the pulpit or from the teacher's desk, lastingly transform the native or acquired selfishness, the quarrelsomeness, and the in-

stinctive cruelty of the fifty hearers, or is it, perhaps, sufficient for them to repeat the story in flowing and moving words in order that they may know what the wicked fellow ought to have done?

It almost seems as if we have allowed ourselves to be deceived by appearances, so much hypocrisy and superficiality is there in education and in life. Schools have been content to give first place to the spoken word and have ignored the deed, leaving action and the incentives thereto to the chance of circumstance. But talk can never take the place of feelings and love. It may, indeed, prepare the way for moral action, or stimulate and encourage it. To dwell from time to time upon great deeds and great men is both necessary and elevating, and arouses reverence and respect, but action is what really matters most. We must create opportunity for this action at school. Deeds must follow words, good impulses lead to action. In the language of pedagogics, the work principle is needed in moral education.

In an elementary school organised as a community, there is, indeed, no lack of opportunity for understanding and helping, for personal and collective service. Besides, help will be promoted by the spirit of the class and the example of the teacher, for the more he feels himself to be in place of father and mother, and acts accordingly, the deeper will be his influence.

But the school community must extend its activities beyond itself, it must take an active part in the social life of the people. It must learn to give, having hitherto only received. The war showed us that this is possible, for then, through manifold activities, children laboured for the common good. We must take this up again. Youth is inventive and will soon discover new ways and means of helping. It has shown undreamt-of social powers which only await organisation. From the social and hygienic point of view, collective physical work would be a gain. Through these manifold activities the young could dispose of



a part of their urge to action, their need of love and their capacity for loving, more completely than has hitherto been possible through study. Besides, this would be a new opportunity for leadership.

Thus the school becomes a place of help, not merely for study, for there the young soon acquaint themselves with the necessities, disappointments and hopes of the great human family. Without doing violence to their youth they learn to understand, renounce, give and serve. Christ taught that true bliss lies in compassion. "Love thy neighbour as thyself" is the stern commandment. No one can be self-sufficing, for we are all interdependent, therefore my weal and that of the world depend upon how much I do for others, how much others do for me. That is not a matter of philosophy but of the conduct of life, and therefore, the school based upon the idea of service should meet with the concurrence of all parties and all creeds. The question is, do we earnestly seek to realise Christ's teaching or are we content to let it remain merely words? And since, as we have seen, these fundamental truths of Christianity have been recognised by modern psychology as a biological neces-

sity, nothing less than the soul health of the young is at stake.

It may, perhaps, be asked why this demand is only made to-day; it is an old truth in a new form, and it was certainly realised by the early Christians. Later on, and so long as the Church dominated human life, it was incorporated in religious duty. The Reformation and the French Revolution brought the idea of freedom to men. The last century, however, showed that individual freedom has its limits, that the well-being of the community and not that of the individual must be accounted the highest good. We are confronted to-day with enormous problems. The physical and spiritual needs of the child constitute some of the greatest difficulties of the day. Only organised action can help, and it does so in a notable way. Never has the world seen such extended and manifold helpful activities, irrespective of race and creed. The school—a place for helping—harmonises with the spirit of the day; it is, therefore, a psychological and historical necessity as well as one that is religious and social. Education will gain in the spirit of reverence and love, and these, perhaps, are things which we lack, and cannot healthfully forego.

## Suggestion and Autosuggestion in Education

By Emile Coué

(Unrevised Notes)

AUTOSUGGESTION is not new, it dates back to the beginning of the world, and we are influenced by suggestion from the day of birth until death. Autosuggestion and suggestion are strong forces which we have at our disposal for good or evil. Once understood they make man master of himself—both physically and morally.

I want you to understand that I am no miracle worker. Many people come to me thinking that I am not only an extraordinary healer, but that I can work miracles. Within the last few days a

lady has written to me, telling me that her husband is not kind to her and asking me to influence him. Another lady has a son who is not behaving as she would wish, and she has written asking me whether I can improve him. Another gentleman would like me to use suggestion to prevent his landlord raising his rent, and another, having taken a ticket in a lottery, asks me, by the use of suggestion, to make his number the lucky one! I am therefore anxious to impress you with the fact that I am not that sort



of man, and that all I can do is to teach you how to heal yourselves; I have never healed anyone in my life.

Before a person is ready to be healed he must be in the right attitude of mind, and therefore, just as a field must be tilled before the seed can be sown, so before teaching how to use this force I generally prepare people by various experiments which demonstrate the principles of my method.

These principles can be summarised as follows:—Every idea we have in our minds becomes a reality if the idea is within the realm of possibility. Thought is real. If a thought is not realisable, it cannot manifest. If, for instance, you have a leg cut off and you imagine that it will grow again, you are entertaining an idea outside the realm of possibility. On the other hand, many cases of disease and sorrow exist because the idea exists in the mind. For instance, a young lady of 22 years had, from the age of three years, been unable to see with her left eye, but at one of my lectures she suddenly saw. This was not a miracle. When two years old she had an illness in the left eye and this eye took one year to heal, during which time it had been bandaged and had developed the habit of not seeing. The girl would never have recovered if she had not come to me. I suggested to her that she could see, that there was no lesion, and she saw immediately.

In the same way people suffer from nervous disturbances and phobias of different kinds because they have ideas of such things in their minds.

I wish it to be noted that autosuggestion is not an enemy of doctors and medicine. The latter often requires to be employed at the same time as suggestion, and one of my dreams is that all medical schools will teach their students the value of autosuggestion in healing.

The second great principle underlying my method is that it is imagination and not the will which is the chief element in man, and that whenever there is a conflict between will and imagination, it is

always the imagination which wins. For example, when a person has forgotten a name, however hard he may will to remember, the name escapes him, and it is only when he ceases willing that the name emerges from the subconscious. Or again, the man who suffers from insomnia lies awake quite quietly, but the moment he begins to *will* to sleep he draws blood to the brain and is ten times wider awake than before.

The third principle is the recognition that there are two powers within us, the conscious and voluntary and the unconscious and involuntary, and that of the two, the unconscious is by far the more powerful.

[Ed.—For those who have not heard of M. Coué's methods—and surely there are few in Europe—we should state that M. Coué advocates for general treatment by autosuggestion the repetition of a certain sentence (Day by day, in all respects, I get better and better). This sentence should be repeated about twenty times just before falling asleep and on waking in the morning. The object of the sentence is to give a definite command to the sub-conscious, and it is easier to do this when the conscious is in abeyance, which is the case immediately before or after sleep. The sentence has been carefully planned to include all illnesses and difficulties. It is not necessary to mention special symptoms. The sentence should be repeatedly audibly, slowly and without effort. Even the effort to count should be eliminated by the use of a string of beads or knots over which the fingers move mechanically. Persistence in this simple practice has resulted in marvellous cures, physical, mental and moral.

Again, when in pain, one should give a continuous order to the sub-conscious, allowing no time for an opposing thought to occupy the mind. In order to do this we are told to repeat as fast as possible the words, “*Ça passe, ça passe, ça passe*” (It is passing).]

Children are very suggestible, and therefore the study of suggestion is exceedingly important to the educator. It



is possible for the adult to speak to the sub-conscious of a very young child whilst he is asleep. The parent should go close to the cot, and, speaking in a low, clear voice in a few well-chosen words, suggest the particular virtue or quality which it is wished to encourage, whether physical or moral. This method, however, should only be used with children who are not old enough to understand and use it themselves. It is much more efficacious for the child to accept the suggestion himself and convert it into autosuggestion. I have had some remarkable cases in which children have been helped. For instance, a boy in a certain school, while being exceedingly good at some lessons, was 23rd out of 24 in mathematics because he had been led to believe that he was not good in this subject. After a few treatments he was second in his class in mathematics.

Parents are, as a rule, exceedingly bad educators, for they do not understand the importance of suggestion, and therefore they do not realise that the environment of the child, the parent's actions and speech, and even their emotional disturbances, profoundly affect the young life in their care.

Disharmony between parents is perhaps one of the most harmful influences for a child, and through it many children are rendered nervous and given emotional complexes which affect them throughout

life. Many of these distressing nervous troubles are believed to be inherited or constitutional, but are really the result of spontaneous suggestions received in childhood.

All parents should understand the hygiene of child life, the psychology of the emotions and the influence of the unconscious.

In the education of children there should be no corporal punishment, for such is among the very worst of suggestions. Children should not be blamed, for they often do wrong quite unconsciously, and indeed, sometimes to forbid a child to do a thing is a suggestion to the child to do it.

The child should grow up feeling that there are no such words as "difficult" or "impossible." If a child lies, do not tell him that he is telling an untruth, but talk to him and give him the idea that you have great faith in his high moral code, make him realise that you know that the truth is within him and that you have faith that the truth will manifest.

The adult who is a drunkard, a thief, or a liar is the result of his education, for education determines the life. If undesirable qualities appear in the child these can be eradicated by the use of the great force within by the methods of autosuggestion, for through it a weak and inharmonious nature can be rendered self-controlled, well-balanced, a leader of men.

## Labour and Education

By Henry Wilson

*(The first part of Mr. Wilson's lecture has been published in "The Beacon," May, 1923, under the title of "A New Industrial Brotherhood." The editor has kindly permitted us to reprint extracts from this article. Owing to lack of space the second part of Mr. Wilson's lecture has been held over.)*

CONSIDER how difficult is the modern system of education. There the hell of the Church, the sword and lash of the law, the birch of the schoolmaster are all emblems of the wrong methods of treating human beings. Youth is badly served in the school, maltreated in the

world of industry, and in the majority of cases individuals are prevented from ever realising the gifts and graces born with them into the world. There is now known a body, the League of Nations, whose task is to find a way of peace. Yet I venture to think that before they can



find a way of peace they must first seek to reform and bring a new spirit into industry and a new leaven of new life into education. Merely negative activities, the settling of boundary disputes and the like, are not enough. The root evils of war must be actively sought out and extirpated. Of these perhaps the chief are false education, false economics, and false industry. So that to be effective the League of Nations must become an educational authority, a new economic council, a new industrial brotherhood. They must call the best artists, poets, and philosophers to their councils. . . .

The difficulty of reorganizing national life, for that is the ideal of the handicraftsman, is that by reason of centuries of misdirected effort everything, art, religion, education, thought even, has become so industrialized that even to think rightly and truly is difficult. So much so that even enlightened men among employers and employed can often see no future but in a continuance of the present phase of covert war, predatory profit, parasitic enterprise, and, the crown of industrial production, poverty and disease become endemic, with slums, crime, devastating wars and armies of unemployed and mutilated men in permanence. Even the young are puzzled. I was talking the other day to a young Dutch engineer at the Hague who could see no solution save in more machinery, more factories, more big business. He was the unwilling thrall of the machine, groaning but dominated. The problem is like a nightmare. . . . I dreamt one night that I was walking at dawn across a wide heath, misty and dewy in the wakening light. In the distance I saw what appeared to be a mighty temple gleaming in the first rays of the sun like burnished silver, and instinctively I hastened towards it, saying to myself that must be Edmund Spenser's Temple of Steel. As I approached I saw that the building was of singular beauty, a crystalline assemblage of towers, domes, and pinnacles all of burnished steel. Coming nearer I saw a vast porch approached by

a great flight of steps yawning before me. Everywhere were statues, niches, exquisite relief work, but I hurried past, eager to get inside. When I entered I saw before me a vast hall vaulted and domed with spacious aisles, from which branched many side chapels full of strange images, images of evil before whom were many lights and throngs of worshippers. In the centre of the temple was a hideous figure, evil beyond expression. As I looked around I became aware of a strange music, mournful and moving beyond words, which seemed to rise and fall rhythmically, dying away at intervals in wails of lamentation. It seemed to play upon my very heart-strings, and I turned in pain to see whence it came. As I looked I became aware of a white figure standing calm and watchful beside the figure of evil, and I rushed to him saying, "Oh, where is this music, and why does it hurt so horribly?" He smiled sadly, and, saying, "Come with me," led the way down a winding stair to a dimly lighted crypt, where I saw, beneath every pier, heaps of what in the dim light seemed to be carven figures; but as I looked they appeared to move, and I saw that they were living figures in a tangled mass beneath each pillar, which was built, as it seemed, upon them, and as they moved they moaned in cadence, and I know they were appealing vainly for release. In horror I turned to my guide, but he had gone, and I fled up the stairs and down the sounding aisle into the open clear dawn of consciousness, and I was awake—awake to realise that what I had seen was no overdrawn pretence but a true presentment of the facts to-day. Wherever industry rises, these horrors follow in its train.

The antidote is not more machinery and more industrialism, but the reorganization of industry as the chief branch of national service, the enrolment of every citizen in the army of labour. We must abandon the idea of mere labour-saving machinery. Labour-saving is work-destroying. We live by labour, through labour, for labour. Yet we need



not despise machines. The body is the soul's machine, made to serve the soul creatively. Creative work is the remedy for all our evils, which will be found when we are able to release the creative faculties of every individual. This cannot happen until industry and education have been harmonized and both work together for the good of the nation as a whole and for the benefit of every individual. It cannot be fully realized until every unit in the nation is fulfilling the function for which he was born. Just as every unit cell in the healthy human body fulfils its function in the support and upbuilding of that body and is given by the body all it needs, so each individual in a healthy state of society will be maintained in the highest efficiency by that society. . . . National health means individual wealth. It is to that ideal that every creative intelligence must lend its highest efforts; it is towards that ideal that every artist and craftsman is consciously or unconsciously striving; and it is to the realization of that ideal that the whole forces of organized labour must be directed if the whole modern world is not to lapse into social and moral chaos, and if we are to escape the lamentable consequences of wars, revolutions, and pestilence. . . .

Everywhere we see the growth of new spiritual movements which seek to show us not merely the beauty of peace and meditation, but also the spiritual significance and meaning of ordered movement. The various schools of eurhythmic dancing—Dalcroze, Udine, and Rudolph Steiner—the new school of Eurdjieff and Ouspensky at Fontainebleau, the teaching activities of Steiner at Dornach in Switzerland, all directed to showing the significance and teaching power of ordered movement—in a word, of art—are closely allied to the underlying directive power of what is badly called the arts and crafts movement. And the secret of the arts and crafts movement is not so much a rebellion against the unclean tyranny of industrialism, though it is that also, but rather a realization of the psychological fact that thought and muscular move-

ment are ultimately related, and that creative craft is the surest path to essential culture and real knowledge; that in making things we both achieve spiritual training and make knowledge as well as things. In other words, the arts and crafts movement is a step towards the religion of creative evolution, and in the future that will be seen to be its real significance. But if it is that, and I firmly believe it to be so, then upon the members of that movement is laid a great burden of responsibility. If there be anything in it there is everything in it. It is their duty not to think about themselves, their works, or even exhibitions, but to make of themselves a real educational force. . . . While craftsmen in England have been apathetic, or at the best worried, because they did not see how to organise exhibitions, in Germany they have been working, instituting more and more handicraft instruction in the schools, more and more technical classes in their institutes, showing traders the value of decent craftsmanship in wares, even in wrappers and packings, and generally spreading the desire for beauty throughout the whole nation. The wonderful Year Books of the Werkbund are still being published, and should be in the hands of every craftsman. Italy, moreover, has done wonders in this direction. The whole trend of thought in Italy is towards a rational reorganization of industry as national service, and at the same time they are sending their best men as delegates to examine and find out the best methods of handicraft instruction in various countries, including our own, so that every product of Italian industry may bear the mark of thought and understanding. Every artist available is pressed into the service of teaching his craft, and in a little while we shall see the rise of a new Renaissance in Italy, perhaps more beautiful and more wonderful than the old. All over France, though she is sorely harassed by financial troubles, the same great movement is progressing, and the new products of French handicraft are of great beauty and in-



terest. And all the time the Arts and Crafts is an exhibition society! From being at the head it follows at the tail. That, in spite of the fact that the individual productions of English artists seem to me to surpass those of any other country. So much so that I think it would be true to say that what has been done for the handicraft revival in England is less a corporate effort than the cumulative result of the labours of individual craftsmen. And that is not as it should be. The country of Morris and Ruskin should lead and not follow. It should organize its artists. But nothing will happen so long as we remain like rabbits in our studio hutches munching the "lettuce leave it to others." We must become creatively religious and religiously creative. We must turn our studios into classrooms. England is full of youth hungry for real knowledge. We must permeate the educational world, prepare for the future and leave industrialism to its fate. There is flat autonomy between the ideals of the artist which are international and the blind selfishness of the blinded industrialist who thinks of self. Whether in the near

future we are to have industrial villages like those of France, in which multitudes of small proprietors and employers achieve a happy competence between farm and workshop, or whether we are to have numerous garden cities full of workshops, each directed by artists or groups of craftsmen, all knit in a series of well-organized distribution, I cannot tell. The only thing to remember is that it is only on the craftsman ideal of creative production that a healthy, happy nation can be produced. When that comes the beautiful anticipation of Auguste Hornerffer will be realized.

"Out of work, out of the wholly natural customary human fulfilment of duty, will arise a kind of faith, not a dogmatic faith, but a conscious confession of creativeness in the highest sense; and this faith in creativeness will be organically knit up with, indeed it will be completely absorbed and expressed by, the consciousness of human love, of brotherly fidelity to all fellow-workers and craft companions over the wide earth. The human race, one single building guild; the world, the Master Masons' Lodge."

## Creative Art in Childhood

By Professor Franz Cizek (Vienna)

(Unrevised notes by D. E. H.).

RECENT developments in the sphere of education, such as the admission of art as a subject for matriculation, tend to emphasise the significance of Prof. Franz Cizek's recent lecture at Territet. Unfortunately illness prevents him from sending us the article he had kindly promised, so that we are obliged to ask our readers to accept as substitute an elaboration of notes made at Territet.

No one, who has observed the readiness with which almost a baby seizes upon a malleable object, can doubt that children have a natural tendency to express them-

selves through some form of creation. Not that these first efforts of a child's imagination have any trace of artistry. They are, as Cizek says, nature, not art. Intellect must participate in the work of creation ere art can result.

It would be well for the educator to note what Cizek has to say on the sources of the child's artistic creativeness. In the first place he holds that it is due to the surplus vitality which, as many to their cost know, seeks an outlet through some form of creation—whether legitimate or illegitimate depends upon the



understanding with which the child's efforts are met. It may here be remarked that many a neurosis may be merely, or chiefly, a disguised manifestation of the impulse to create, which, in some vital way, has been thwarted and turned aside from its original channel, thus stultifying development.

Later, when this surplus vitality (sometimes called "high," or "animal spirits") lessens, the child draws upon what Cizek terms "the heritage of the ages" (the collective or impersonal unconscious of Jung). In the third place, the child's creativeness is profoundly influenced by environment, although here also, great diversities may be noted. Some children appear to develop so spontaneously as to be almost independent of circumstances, whilst others evince a dependence which may even cripple natural creative capacity. In other cases, periods of dependence seem to alternate with times when the disposition to create appears to be so paramount as to disregard all that had previously seemed necessary for its development.

One thing emerges from all this, namely, the importance of guiding the surplus vitality of the child into regions where it can be profitably employed in creation, and to this end we know no better means than that afforded by the practice of the Arts.

What Cizek terms "the soul-heritage of the ages" (impersonal unconscious) is dependent upon a biological basis.

According to Cizek, there are three kinds of heritage: 1, Latent; 2, Confused (alternating and disquieting the soul through the opposition of the paternal and maternal heritages); 3, Apparent lack of heritage.

In the first case consciousness must be aroused; in the second case consciousness must be clarified and clearly differentiated; whilst in the third case equilibrium must be brought about through true education, which promotes a readiness to acquire what is new.

As to environment, much of the

cultural and educative power of the family is no longer found in the world of to-day. There remains the school for which Cizek has little liking, since "it manufactures children, instead of letting them grow." "Schools ought to be happy communities of voluntary workers," instead of which they are only too often places "where human spirits are maimed." For, like all educational reformers, Cizek perceives that the child's inner growth is injured, not only by much in modern social life, but also by education even though it pretend to be artistic. According to him, art education should not be given in the school and certainly not as part of the school curriculum. For, at school, it is the business of the teacher to try to influence the child, and, for creative work, such influence is only bad. Indeed, Cizek goes so far as to assert that his own influence is bad for his class, and that the children do their best work at home when left entirely to themselves. "The more the teacher holds himself aloof, the better for the class. He should be a cipher." Or again, "We must let the children grow—there is no better method than the inner God." Cizek often says he has no method, the children themselves show the way; he only creates the soil in which the plant, the child, may flourish.

Like every true educator, this Viennese artist demonstrates the fact that neither rule nor method, however scientific they may be, can provide that key to the inner life of the child, which is the prime necessity of education. Unless the teacher hold that key, the firm hand of understanding cannot prevail against the blind forces of ignorance, sloth and prejudice that press so heavily upon the human race.

Again and again the art class has witnessed that unfolding of individuality which only creative work can promote, and, just as the seed derives sustenance and means of growth from earth, air and water—taking just those elements of which it stands in need, so the child, though surrounded by manifold forms of



creative art, only assimilates and makes his very own that which is by nature truly his. To force other forms upon him is to cripple him in the most sensitive, because most truly individual, part of his being.

Creative work is, therefore, the child's true educator. It is, as Cizek says, at once the least injurious and most helpful of teachers. And, although, from time to time this may be done through class work, individual creation must suffer. For the master never forgets that it is through creative work that the child discovers the truth of his own being. All children, without regard to their inheritance, are confronted by the same problem, how to overcome selfishness and self-limitation through the development of a strong individuality. The same problem exists for each individual, but everyone must find his own solution.

Discussion, for Cizek, is not merely critical and corrective. The child always finds himself stimulated to discern where his fault lay, and thus the teacher paves the way to that self-criticism essential to him who would create. New materials, and tests of various kinds, provide the children with further opportunity for self-discovery, and the fact that their master never sends a child away from the class, but leaves to him the discovery and examination of any unfitness, must, in itself, be a valuable incentive to the practice of a just and reasoned self-criticism.

Prof. Cizek's class works without external discipline, since the children themselves realise that the joy each one feels in his creative labour constrains them to respect and further the productivity of others. The room is, therefore, the scene of strenuous effort and often of real excitement. Little wonder that Cizek remarks, "it is often as noisy as a factory," although with what a different import. The only external aid to discipline employed is music. Singing and rhythmic movement provide a valuable outlet for superfluous energy, as every teacher knows. Besides, the master

finds that they arouse and stimulate creative power. The Quakers have given the children a piano, and they often sing whilst at work. Thus this class once again demonstrates the essential, indivisible, and indissoluble unity of art. Moreover, the music cultivated at the art class helps the children to acquire a taste for other than the spurious or vulgar music of the streets.

The children themselves choose their homework to their own delight and that of their teacher, who neither praises them nor blames, but merely testifies his pleasure in their achievement. The children write diaries of real artistic and poetic value, doing this simply because their happiness and delight in their work seek an additional outlet. The "sunshine" which the class with its corporate work bestows, radiates through the whole of their lives, and gives them an incentive to self-development, self-realisation, and the highest love, which endures. Just as Beethoven, Titian, and other giants in the realm of art realised and expressed themselves through their works, so these children attain self-realisation by means of creation. Cizek's art class claims to be a place where gifts may be cultivated, which in the ordinary school cannot be either discovered or expressed.

Cizek holds that the faculty of artistic creation should be aroused and cultivated without regard to the future calling of the child. In every calling the artistic element will make the work creative. To free the flow of the artistic vein is, therefore, to do something for the whole of humanity.

Twenty-six years ago Cizek, the Viennese Secessionist, horrified the authorities of Vienna by asking permission to start an Art Class for children. No sooner was this granted than the children began to create. And creation is, and always has been, the keynote of true living.

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(Pages 240 and 241 shew reproductions of some work by pupils of Prof. Cizek).





Irene Probst.

Aged 14 years.



Herta Zuckermann.

Aged 14 years.





Fritz Stanzel.

Aged 10 years.



Bella Vichon.

Aged 15 years.



# EURHYTHMICS.



*Pupils of M. Jaques-Dalcroze.*



*Eurythmics at the Garden School, Gt. Missenden, Bucks.*



*Pupils of M. Jaques-Dalcroze.*



# Eurhythmics

By M. Jaques Dalcroze

(Unrevised Notes)

M. DALCROZE explained that in order to demonstrate his method he had, on this occasion, brought a group of children instead of advanced students, as he thought that a demonstration by children would be more interesting and instructive to an audience of educators. It would, in his opinion, be more useful for them to see the difficulties presented by the personalities and temperaments of individual children than to see the result after those difficulties had been overcome by years of study. The six children had been chosen from among the pupils of a State school—one of many Swiss schools, both elementary and secondary, into which his method had recently been introduced. Only one of the children chosen seemed to be specially gifted in the power of expression in rhythmic movement, and the audience would notice in her case a quite remarkable balance and co-ordination of brain and body.

In another child it would be seen that, while the lower part of the body responded easily and promptly to the mental stimuli suggested by music, the upper part—head, shoulders and arms—showed a marked lack of co-ordination. In yet another case, the head and arms moved in accurate time with the music, while the feet responded far less perfectly. These differences, the lecturer pointed out, were full of significance for the teacher, whose duty it was to try to establish an equal power of response to mental stimuli in all parts of the body, thus overcoming tendencies to neurasthenia and other ailments due to disharmony within. His method sought to harmonise all the forces which nature and heredity had placed at the disposal of the human being. Any dissociation or disharmony discoverable by means of eurhythmics would also show itself in

lack of power of concentration in other subjects and in poor intellectual ability. On the other hand, harmonisation of the parts of the body through eurhythmics would be followed by development of the power of concentration in other subjects and by increased mental ability.

Interesting tests had been made with abnormal children in London schools, and one child who could not count up to seven, after one month's course of eurhythmics, proved able to count like a normal child. The influence of rhythmic training upon other branches of education was indeed very marked. Teaching not only how to move, but the exact science of movement, it enabled its students to express in movement every shade of sentiment and so had a bearing on the gestures used in acting and oratory. Further, it quickened the imagination and had a direct and powerful effect on the teaching of language, singing and music. It had even been used experimentally in Switzerland as an aid in teaching children to write. The complicated and delicate movements of the fingers involved in the act of writing had proved to be more easily realised by the children after they had described them in movements of the whole body.

The most important—the essential function of eurhythmics—was to evolve the harmony and rhythm of the individual human being, to develop control and harmonisation of his natural and spontaneous movements—to enable him to live an ordered and harmonious existence. With the help of the children M. Dalcroze then gave an interesting demonstration illustrating exercises in inhibition, ear-training, counterpoint, conducting, singing, group interpretation of various kinds of rhythms, including one of a two-part study by Bach.



# Analytical Psychology and Education

By Dr. C. G. Jung

(*Dr. Med. and Jur. of the University of Zurich, Author of "Psychological Types,"  
"Psychology of the Unconscious," etc.*)

It is with a certain hesitation that I undertake the task of presenting to you, in a brief lecture, the connection between the findings of analytical psychology and questions of education. In the first place, it is a large and extensive field of human experience which it is impossible to cover adequately in a few weighty sentences. Furthermore, analytical psychology deals with a method as well as with a system of thought, neither of which can be presumed to be generally known and their applicability to educational problems therefore easy of demonstration. An historical introduction to the youngest of the psychological sciences is almost indispensable, since by it we are able to understand many things which, if we met them for the first time to-day, would seem to us most difficult to grasp.

Growing originally out of experiences with hypnotism, psychoanalysis, as Freud termed it, was a specific medical technique of investigating the psychic causes of functional, that is non-organic, nervous disturbances. It concerned itself especially with the sexual origins of these disorders, and became also a method of therapy, in so far as it was taken for granted that a marked curative effect would result from the bringing to consciousness of sexual causes. The entire Freudian school still takes this view of psychoanalysis, and refuses to recognise any causation of nervous disorders save the sexual. Holding originally to this method and technique, I have in the course of years developed the concept of analytical psychology which endeavours to express the fact that psychological investigation along lines of psychoanalysis, leaving the narrow confines of a medical technique of treatment with its restriction to certain theoretical pre-

suppositions, has passed over into the general field of normal psychology. Therefore, when I speak of the connection between analytical psychology and education, I leave Freudian analysis out of the question. Since it is a psychology which deals exclusively with the ramifications of the sexual instinct in the psyche, its mention would only be justified if we had set out to speak exclusively of the sex psychology of the child. But I wish at the outset to avoid any misapprehension as to my supporting in any way those views which maintain that the relation of the child to the parents, as well as to his sisters, brothers and comrades, is only to be explained by the immature beginnings of the sexual function. Those views, surely not unknown to you, are, in my opinion, premature and one-sided generalisations which have already given rise to the most absurd misinterpretations. When pathological phenomena are present in such a way as to justify a psychological explanation along sexual lines, it is not nearly so much the child's own psychology that is responsible, as it is the sexually disturbed psychology of the parents, because the child has an extremely susceptible and dependent psyche, which is held for long in the atmosphere of the parental psyche, and frees itself therefrom relatively late.

I will now try to present to you in brief the fundamental view-points of analytical psychology which come into use in considering the psyche of the child, especially that of the child of school age. You must by no means think that I will be in the position to give you a list of immediately applicable advice and hints. All that I can do for you is to give you a deeper insight into the



general laws that underlie the psychical development of the child. I must therefore be content if, out of what I have to give you, you are able to take home a sense of the peculiar evolution of the highest human capacity. The great responsibility which lies upon you as educators of the future generation will prevent you from making premature conclusions, for there are certain viewpoints which one must carry about with one, often for a long time, before they can be profitably put into practice. The deepened psychological knowledge of the teacher should never, as unfortunately sometimes happens, be unloaded directly upon the school child, but should serve the teacher to win an understanding attitude towards the psychic life of the child. The knowledge of which I speak is definitely for adults and not for children, whose paramount need is something appropriately elementary.

One of the most important achievements of analytical psychology is, without a doubt, the recognition of the biological structure of the mind, but it is not easy to make clear in a few words what it has taken us many years to discover. Therefore, if I seem at first to go somewhat far afield, it is only in order to return later to the child's mind in particular.

As you know, experimental psychology, best represented by the Wundt school, has hitherto occupied itself exclusively with the psychology of normal *consciousness*, as if the mind consisted merely of phenomena of the conscious. But medical psychology, especially that of the French, was soon forced to yield to the acceptance of unconscious psychic phenomena. To-day we perceive that the conscious consists only of those complexes of ideas which are directly associated with the ego. Those psychic factors which possess a certain intensity become attached to the ego, but all that do not reach the necessary intensity, or those that have lost it again, are under the threshold, subliminal, and belong to the sphere of the unconscious. On account of

its indefinite extension, the unconscious might be compared to the sea, while the conscious is like an island towering out of its midst. This comparison, however, must not be pushed further, for the relation of the conscious to the unconscious is essentially different from the relation of an island to the sea. It is not in any sense a stable relationship, but a ceaseless welling-up, a constant shifting of content, for, like the conscious, the unconscious also is never at rest, nor ever at a standstill, but is something living, and in a state of perpetual interaction with the conscious. Conscious contents which have lost their intensity, or actuality, sink into the unconscious, and this we call forgetting. Conversely, out of the unconscious, there rise new ideas and tendencies, which, coming into consciousness, are known to us as fancies and impulses. The unconscious is, to a certain extent, the matrix out of which the conscious grows, for the conscious does not come into the world a finished product, but is the result of small beginnings.

This development of the conscious takes place in the child. In the early years of life there is, in the first place, scarcely any conscious, although very soon the existence of psychic processes is clear. But these processes are not focussed on any ego, they have no centrum, and therefore no continuity without which a conscious is impossible. Therefore the child has, in our sense, no memory despite the plasticity and impressionability shown by its psychic organ. Only when the child begins to say "I" does there begin a perceptible continuity of consciousness, but in between there are still inserted frequent periods of unconsciousness. One sees definitely how the conscious comes into existence through the gradual unification of fragments. This process continues throughout the whole of life, but from the post-puberty period it becomes slower and slower, and less and less frequently are new portions of the unconscious realm added to consciousness. The greatest and most inclusive development of the conscious takes



place in the period between birth and the close of the epoch of psychical puberty, a period which, for a man of our climate and race, may normally extend to the twenty-fifth year, but which ends for a woman usually at about nineteen or twenty years of age. This development binds firmly the connection between the ego and the previously unconscious psychic processes, and therefore cuts off the latter from their source, the unconscious. In this way the conscious rises out of the unconscious like a new island out of the sea. We reinforce this process in children by education and culture. The school, in fact, is nothing other than a means of strengthening in a purposeful way the integration of the conscious. Thus culture is the maximum of consciousness.

Now if we were to ask what would happen if we had no schools, and children were left entirely to themselves, we would have to answer that children would, to a great extent, remain unconscious. What would be the nature of such a state? It would be a primitive condition, that is, when such children came to adult age, they would, despite all natural intelligence, be primitive, savages in fact, somewhat like the members of a tribe of intelligent Negroes or Indians. They would not be necessarily stupid, to be sure, but merely instinctively intelligent; they would be ignorant of knowledge, and therefore unconscious of themselves and of the world. Beginning life on a significantly lower cultural level, they would differentiate themselves but slightly from the primitive races. Such a descent to a lower level can be observed on a large scale among the Spanish and Portuguese emigrants to South America, and also among the Dutch Boers of South Africa. This possibility of a regression to the primitive stage rests on the fact that the fundamental biogenetic law is valid not only for the development of the body, but also for that of the mind.

According to this law, the history of the development of the species repeats

itself in the embryonic development of the individual. Thus to a certain degree, in his embryonic life, man passes through the anatomical forms of primordial times. The same law is valid for the mental development of mankind. In accordance with this, the child develops out of an originally unconscious and animal-like condition to consciousness, first to a primitive, and then slowly to a civilised consciousness.

The condition in the first two or three years of his life, when the child is unconscious of himself, can be compared to the animal state. It is a state of complete fusion with the surrounding conditions. Just as the child in the embryonic state is practically nothing but a part of the mother's body, and wholly dependent on her condition, so also is the psyche of early infancy to a certain degree only a part of the maternal psyche, and soon, too, on account of the common atmosphere, a part of the paternal psyche. The first psychological condition is a fusion with the psychology of the parents, and an individual psychology is only present as a beginning. Therefore it is that the nervous and psychic disturbances of children far into the school age depend exclusively, so to speak, upon disturbances in the psychic world of the parents. Difficulties between the parents reflect themselves without fail in the psyche of the child, and cause pathological disturbances there. The content of the dreams of small children also refers often more to the parents than to the child itself.

A certain change occurs when the child develops consciousness of his ego, a fact which is externally recorded by his first use of "I." This change occurs normally between the third and fifth year, but can begin sooner. From this moment we can speak of the existence of an individual psyche, but normally the individual psyche attains a relative independence only after puberty, up to that time having been largely the plaything of instinct and environment. Up to the time of puberty, therefore, one



could say of a child that, as far as its psyche is concerned, it has not yet had an individual existence. The child who enters school at six is still practically nothing but the product of his parents, endowed, it is true, with the nucleus of an ego-consciousness, but in no wise capable of asserting his individuality to any marked degree. One is often tempted to interpret children who are peculiar, or obstinate, disobedient or difficult to handle, as especially individual or self-willed, but this is a mistake. In such cases one should always investigate the parental milieu and its psychological conditions, and almost without exception one would discover in the parents the only valid reasons for the difficulties presented by the child. His disturbing peculiarities are far less the expression of his own being than the mirroring of the disturbing influences on the side of his parents. If a physician has to deal with a nervous disorder in a child of this age, he will often only achieve the desired end when he takes the parents under treatment.

[At this point Dr. Jung referred in detail to certain "experiments" he had made, the results of which supported his views.]

The examples I have brought forward show the extraordinary kinship existing in the psychological *habitus* of members of a family, one amounting almost to identity. This is, in fact, an expression of the primitive identity out of which the individual consciousness frees itself only gradually. In this battle for freedom the school plays no small rôle, being the first milieu the child finds outside the family. The school comrades take the place of brothers and sisters, the teacher, if a man, is a substitute for the father, if a woman, for the mother. It is not unimportant that the teacher should be conscious of this rôle. He must not content himself with pounding into the children schematically a certain programme of learning; he must influence them also through his personality. This latter function is at least as important as

the actual teaching, if not more so in certain cases. If, on the other hand, it is a misfortune for a child to have no parents, it is, on the other hand, dangerous for his welfare if he be too tightly tied to the family. A strong attachment to the parents offers an impediment in later adaptation to the world, but a growing human being is destined for the world, and not to remain for ever the child of his parents. There are, unfortunately, many parents who keep their children as children because they themselves do not wish to become old and give up the parental authority and power. Thereby they exert an extremely bad influence on the children because they take away from them every opportunity for individual responsibility. These disastrous methods result either in dependent personalities, or in men who can achieve their independence by furtive means only. There are, again, other parents who, on account of their own weaknesses, are not in a position to meet the child with the authority it needs in order to be able to take its proper place in the world later. The teacher then, as a personality, has the delicate task of avoiding the practice of a repressive authority, while at the same time supplying just exactly that degree of authority which belongs to the adult, educated personality over against the child. With the best intentions, no such attitude can be artificially produced; it can only come about in a natural way, when the teacher does his duty as man and citizen. He must be himself an upright and healthy man, for a good example remains the best pedagogic method. But it is true also that the very best method avails nothing if the man practising it is not in his position by virtue of his personality. It would be altogether different if the only thing of importance in school were the methodical teaching of the curriculum to the children. That, however, is, at the most, only half the meaning of school. The other half is the real, psychological education made possible through the per-



sonality of the teacher. What this education undertakes is to guide the child into the larger world, and thereby to enlarge the parental training. The latter, no matter how careful it may be, can never escape a certain one-sidedness, for the milieu remains always the same. The school, on the other hand, is the first portion of the actual, large world which the child meets, and which ought to help him to free himself to a certain degree from the parental environment. The child naturally brings to the teacher a certain manner of adaptation which he has learned from his father; he projects a father-image upon him, as we say technically, with the tendency to assimilate the personality of the teacher into the father-image. It is therefore necessary for the teacher to approach the child personally, or at any rate to leave the door open for such a contact. If the personal relationship of the child to the teacher is a good one, it matters very little whether his method of teaching is altogether the most modern one or not. For the success of teaching does not depend on the method any more than it is the exclusive aim of school to stuff the heads of the children with knowledge, but rather to make of the children real men and women. We need not concern ourselves so much with the amount of specific information a child brings with him out of school, but the thing of vital importance is that the school should succeed in freeing the young man from his unconscious identity with his family, and make him properly conscious of himself. Without this consciousness of himself, he will never know what he really wants, but will always remain dependent and imitative, with the feeling of being misunderstood and suppressed.

In what I have just said, I have sought to give you a general view of the psyche of the child from the standpoint of analytical psychology, but we have remained on the surface of the psychical phenomena. We can go very much deeper if we make use of certain methods of investigation used in analytical

psychology. The practical application of these methods would be out of the question for the teacher in general, and a dilettante or semi-serious use of them is absolutely to be discouraged, although a knowledge of them on the part of a teacher is certainly desirable. It is not, however, desirable in the sense that he should apply them to the education of the children, but to *his own education*. The latter redounds eventually to the good of the children.

You are, perhaps, surprised to hear me speak of the education of the educator, but I must tell you that I am far from thinking a person's education complete when he finishes school, even if the latter be of the college grade. We should have not only continuation courses for youths, but continuation schools for adults. We educate people only to the point where they can earn a livelihood and marry, but then education ceases altogether as though people were then quite complete. The solution of all the remaining complicated problems of life is left to the discretion and ignorance of the individual. Innumerable ill-advised and unhappy marriages, innumerable professional disappointments exist solely because of this lack of education of adults, who, in respect to the most important things, often pass their entire lives in complete ignorance. It is believed that childish vices are unchangeable in character, largely because they are often present in adults whose education is supposedly finished, who are therefore thought to be long past the period of educability. There was never a greater mistake. The adult is also educable, and can become a grateful object of the art of individual education, but, of course, his education is not to be conducted on the same lines as those applied to the child, for he has lost the extraordinary plasticity of the child's mind, and has acquired a will of his own, personal convictions, and a more or less definite consciousness of himself, becoming, therefore, far less accessible to schematic influences. To this must be added the fact that the child in his



psychical development passes through the stages represented by his forebears, and is only educated to the point where he approximates the modern level of culture, that is of consciousness. But the adult stands on this level and feels himself the bearer of present culture. He is therefore little inclined in the manner of the child to submit to a teacher. It is important, too, that he should not so submit, otherwise it would be easy for him to slip back into a childish state of dependence.

The educational method, then, that will best meet the needs of the adult, must not be a direct one, but indirect, that is, it must put him in possession of that psychological knowledge which will permit him to educate himself. Such an effort could not, and must not, be expected from a child, but we must expect it from an adult, especially if he be a teacher. A teacher cannot be a passive sustainer of culture, he must also actively develop culture further and through his own self-education. His culture must never remain at a standstill, otherwise he begins to correct in the children the faults which he has left untouched in himself. This is manifestly the opposite of education.

Analytical psychology has concerned itself not a little with the methods of aiding the adult in his further psychical growth, but if I speak to you about those methods now, I do it solely for the purpose of showing you the possibilities of a further self-education. I must warn you again most emphatically that it would be altogether unsound to apply such methods directly to children.

The indispensable basis of self-education is self-knowledge. We gain self-knowledge partly by a critical survey and judgment of our actions, partly through the criticism that comes to us from others. Self-criticism, however, falls too easily under the spell of our personal prejudices, while criticism from others can err or be otherwise displeasing to us. At any rate, the self-knowledge that comes to us from these two sources is incom-

plete and confused like all human judgment, which is only rarely free from falsification through wish and fear. But is there not an objective critique that will tell us what we actually are, somewhat in the fashion of a thermometer which holds before the eyes of the fever-patient the indisputable fact that he has a temperature of exactly 39.5 degrees? In the sphere of the body we do not deny the existence of objective criteria. If, for example, we are convinced that we, like all other people, can eat strawberries without ill effects, still the body may eventually react with a violent rash, showing us unequivocally that, despite our idea to the contrary, we have no tolerance for strawberries.

But in psychical matters it appears to us that everything is voluntary and subject to our choice. This universal prejudice arises from the fact that we tend to identify the whole psyche with the conscious phase of it. But there are innumerable and most important psychical processes which are unconscious or only indirectly conscious. Of the unconscious we can know nothing directly, but indirectly we can receive effects that come into consciousness. If everything in consciousness appears to us as subject to our wills, then apparently we can discover nowhere an objective critique by which we can test our self-knowledge. Yet there is something independent of wish and fear, and as undecieving as a product of nature, which permits us to know the truth about ourselves. This objective statement we find in a product of psychical activity to which we would last of all accord such a meaning. This is the dream.

What is the dream? The dream is a product of unconscious psychical activity during sleep. In this condition the mind is to a great extent withdrawn from our voluntary control. With the small portion of consciousness that remains to us in the dream state, we can apperceive what takes place, but we are no longer in the position to guide the course of psychic events according to



wish and purpose, and hence we are also robbed of the possibility of deceiving ourselves. The dream is an automatic process resting upon the independent activity of the unconscious, and is just as much removed from our control as, for example, the physiological action of digestion. In it, therefore, we have an absolutely objective process from the nature of which we can draw objective conclusions about the actual situation.

Let us grant all of this you will say, but how in the world is it possible to draw a trustworthy conclusion from the accidental and confused chaos of a dream-fiction?

To this I make haste to reply that the dream is only apparently confused and accidental. On closer inspection we discover a remarkable sequence in the dream-images, not only as between themselves, but also in relation to the content of the waking consciousness. This discovery was made by a relatively simple procedure as follows:—The body of the dream is divided into its separate portions or images, and all the free associations with each portion of the dream are collected. In doing this we soon become aware of an extraordinarily intimate connection between the dream-images and the things that occupy us subjectively in the waking state, though the meaning of the connection may not be immediately clear to us. By gathering the associations we have achieved the preparatory portion of the dream analysis, or at any rate a most important part of it. We gain through this the so-called context of the dream-image, which reveals to us all the manifold connections of the dream with the content of the conscious, and shows us how the dream is interwoven in the most intimate way with all the tendencies of the personality.

When we have illuminated all sides of the dream in this way, then we can enter upon the second part of our task, that is, the interpretation of the material before us. Here, as everywhere in science, we

must divest ourselves as far as possible of prejudices. We must, so to say, let the material speak. In very many cases the first glance at the dream and the assembled material suffices to give us at least an intuition of the meaning of the dream. In such cases it requires no special effort of thought for us to master the sense of the dream, but in other cases considerable labour and the assistance of scientific experience is necessary to enable us to decipher it. Unfortunately it is denied to me here to enter upon the extraordinarily far-reaching question of dream-symbolism. Thick books have already been written on the subject. In practice we cannot do without the experience stored up in these books, although, as has been said, there are many cases in which good common-sense suffices.

In order to illustrate the above, I will give you a brief, practical example of a dream, together with its meaning.

The dreamer was an academically educated man of about fifty years. I knew him socially only, and our occasional conversations consisted mostly of humorous jibes on his part at the "game" of dream interpretation. Thus when once we met again, he asked me laughingly if I were still interpreting dreams. As always on such occasions, I explained to him that obviously he had a very mistaken idea about the nature of dreams. To this he replied that he had just had a dream which I must interpret for him. I promised I would, and he told me the following dream:—

He found himself alone on a trip into the mountains. He wanted to climb a very high, steep mountain he saw towering in front of him. At first the ascent was somewhat tiresome, but then the higher he climbed, the more he felt himself drawn upward to the summit. Faster and faster he climbed and gradually got into a sort of ecstasy. It seemed to him as if he actually flew up, and as he reached the top it was as though he weighed



nothing at all, and he walked off the summit into the empty air. Here he awoke.

He wanted to know what I thought of this dream. I knew that he was not only a practised, but an ardent mountain climber, therefore I was not surprised to see again a vindication of the rule that the dream usually expresses itself in the language of the dreamer. Since I knew him to be so deeply involved in mountain climbing, I encouraged him to talk about it. He entered into this heartily and told me that he liked especially to go alone without a guide, because the very danger of it had a tremendous fascination for him. He told me also about several very dangerous tours in which the daring he displayed made a special impression upon me. I wondered in silence what it could be that impelled him to seek out such dangerous situations, apparently, too, with a particular enjoyment. Evidently he had a similar thought himself, because he added, becoming at the same time more serious, that he had no fear of danger, because death in the mountains would be something very beautiful to him. This remark threw a significant light on the dream. Obviously he sought out danger, perhaps, too, with the unconfessed idea of suicide. But why should he seek death? To explain that there must exist special reasons. Therefore I broke in with the remark that a man in his position ought not to expose himself to such dangerous situations. To which he replied very emphatically that he would not be diverted from the mountains, that he *had* to go to them to get out of the city and away from his family. "This living at home does not suit me," he said. Here was an opening to the intimate reasons of his passion. I learned from him that his marriage was a failure, and that nothing bound him to his home. Also he seemed more or less disgusted with his professional work. I held his uncanny passion for the mountains to mean for him a release

from an existence that had become intolerable to him. In the same way I interpreted his dream as follows:—

Because he still clung to life despite his contrary desire, the ascent of the mountain was at first tiresome. But the more he gave himself up to his passion, the more it lured him on and put wings to his feet. Finally it lured him completely out of himself; he lost all sense of bodily weight and climbed higher than the mountain even, out into empty space. Obviously this meant death in the mountains.

After a silence he said suddenly, "Well, we have talked about all sorts of other things now; you were going to interpret my dream. What do you think of it?"

I told him quite frankly what I thought, namely, that he was seeking death in the mountains, and that, with such an attitude, he ran great danger of actually finding death.

He replied laughingly, "But that is absurd—on the contrary, I am seeking my health in the mountains."

Vainly I tried to make him see the seriousness of the case. A half-year later, in a descent from a very dangerous peak, he literally did walk off into space. He fell down upon a companion standing below him, and the two together dropped to death.

From this dream you can see what is the function of the dream in general. It reflects certain vital fundamental tendencies of the personality, either those whose meaning extends over the whole life period, or those that are momentarily of most importance. The dream gives an objective statement of these tendencies, a statement which does not trouble itself about conscious wishes and convictions. With respect to this dream, you will agree with me that the consideration of a dream can be, under certain circumstances, of priceless value to conscious life, even if it be not directly a question of life and death.

How much of moral value for his prac-



tical life could the dreamer have taken just from the knowledge of his dangerous lack of restraint!

That is the reason why we physicians of the mind turn back to the ancient art of dream interpretation. We have adults to educate who no longer permit themselves to be guided like children by

authority; whose way of life moreover is so individual that no counsellor could prescribe for them the uniquely right way. Therefore we must make a man's mind speak for himself, so that he can understand from within himself what is going on.

## Memories of Childhood

By L. Charles Baudouin

(Author of "*Suggestion and Auto-suggestion*")

(Unrevised Translation)

AFTER the publication of my last book, *L'Eveil de Psyché*, in which I gathered together some of my memories of childhood, I was besieged with questions as to whether I had written this book with "pedagogical intentions." My subject to-day, *Memories of Childhood*, has been chosen for the express purpose of answering these questions.

I state, therefore, very emphatically, that I had no such "pedagogical intentions." I merely wished to make a work of art—of poetical art, under the inspiration of a few tender memories. Nevertheless, reflection leads me to believe that, after all, books of this kind, that is, recollections of childhood or works of art consecrated to childhood, can be of great value to educators—more especially perhaps when they are not written with any such intention.

I should like to show you by a few examples drawn from this type of book how a teacher might make use of them. He ought, above all, to discover the points on which all the authors agree, for, by this means, we are likely to lay hold of some general feature of child psychology.

First of all come the books dealing specifically with our subject: *History of*

*my Life*, by Georges Sand; *Early Memories*, by Carl Spitteler—a book especially noteworthy because Spitteler has very fortunately confined himself to the first two years of his life; *Memories of Childhood*, by Renan; Tolstoy's *Childhood*, which is in the form of a novel but is really, as we know, autobiographical. I group with this last book a few novels containing masterly sketches of children. Tolstoy will provide us with some of these and, in addition, we shall follow the first steps of Roman Rolland's *Jean Christophe*. Lastly, I shall refer occasionally to a recently published book, *Les Plaisirs et les Jeux*, by Duhammel. In this book the behaviour and actions of two children are seen through the eyes of their father. These last works are not, properly speaking, memories of childhood because the children who figure in them are described by an outside person; but such descriptions are alive only in so far as they are vivified by the personal experience of the author.

What, after all, are memories of childhood? "Dichtung und Wahrheit," says Goethe. They belong primarily to the realm of poesy. Georges Sand begins her *Memories* by defining their special charm. And Renan writes, "My *Souvenirs d'Enfance* does not pretend to be a full and logical narration. The thoughts there collected are without order

\**The Birth of Psyche*. Ed. Kegan Paul, London.  
The French text has not yet appeared except for a few fragments in reviews.



of any kind. Our personal memories are always poetical. We record such matters in order to supply others with our personal theory of the universe. I have no intention of supplying those who may wish to write articles about me with information in advance."

Does this mean that the class of literature with which I am dealing does not give us any information about the psychology of the author or that of children in general? To think so would be a grievous mistake. We should have a very poor knowledge of the human soul if we were to restrict ourselves to the methods of experimental psychology—methods which we must not despise, for they alone possess scientific exactitude. But professional psychologists themselves, provided they are still human, recognise that scientific methods alone are not sufficient when we wish to get into intimate contact with life. Wm. James has said the final word on this matter in his *Talks to Teachers*:—"It is necessary in matters of education to return again and again to actual life." And in order to accomplish this, scientific methods must be constantly reinforced by experience drawn from the life of the inner self. And what is poetry but the record of the deepest personal experience?

Further, memories of childhood may be used, in a methodical way, as the raw material of science. To the psychoanalyst these memories are as valuable as dreams in the interpretation of the unconscious and its development through a number of years; they enable him to understand how certain events and secret mental conflicts of our earliest years influence our after life.

One of the first contentions is that early childhood is a period of dream-phantasy. Reality only detaches itself very slowly as from a nebulous cloud. Georges Sand speaks of this phenomenon on the first page of her *Memories*. "Everything is a dream both day and night" we read in *Jean Christophe*.

Little by little the child becomes aware of objective reality. But still, for a long

time, he provides us with reminiscences of past ages of humanity—with primitive forms in which thought came to light. Fear of the dark, to which all our authors refer, may without doubt be included among these racial memories. But an even more curious reappearance among children is the practice of magic. This seems to be a very general phenomenon. The Geneva writer, Jean Violette, who has just published a picturesque book of child memories entitled *Tabliers bleus et tabliers noirs*, tells how he used to draw a circle round a little girl friend, in order to get her to attend to him without moving; and he has described to me how astonished he was to find that this was a practice among primitive peoples. Jean Christophe is also a magician and raises his hand to exercise command over the clouds. I have myself told, in the first pages of my *Memories*, how I used to raise my hand to command flakes of snow to do my bidding.

Thus the child lives in a world of imagination and in face of the world of external reality he is at first astonished and bewildered. He listens to the talk and gestures of his elders as if they belonged to pantomime. He tries to understand and fails; and this failure sometimes causes him to suffer cruelly, for his desire to understand is already very strong.

Jean Christophe tells us of one of his attempts to divine the meaning of the incomprehensible and somewhat terrifying gestures of his grandfather who was talking with another man; he thought they were both very angry and was astonished to see them part friends. Spitteler many times produces in us this feeling of pantomime. In the chapter entitled *Bâle* he writes: "I came into the street, flooded with fierce sunlight, in which men with gloomy, restless faces hurried along in all directions like mad people. Lost! Lost! I am altogether lost!" One ought to read on this topic his chapter entitled *Du bon derrière les montagnes*. "I could see all their actions; but, to me, these seemed to belong to pantomime. At that time I



did not even know what speaking was, or talking or conversing or the use and meaning of these things. I could see plainly enough the movement of the lips and hear the sound of the voices—I could even distinguish between the latter, but the reason for this flow of sound continued to escape me. . . . The sight of so many things became at last positively painful to me.”

It is easy to see, especially from this last example, that failure to understand situations and events may cause the child real suffering. An experience of my own, recounted in my *Birth of Psyche*, bears this out. I there relate how I burst into tears while being photographed because I could not understand the movements of the operator. These tears were certainly not caused by fear, as some might suppose.

Nevertheless, the child very soon develops a sense of self-regard. He becomes a personality with rights of his own. He recognises his own value. Adults too often forget this. How often are children chagrined by being treated as “merely children.” “The child,” says Spitteler, “is a poetical fiction of those who have grown up.” Tolstoy has written with singular force of this pride of the child in himself and his desire to be taken seriously. He has noted also that the child often displays great perspicacity in interpreting the gestures of human beings. If, for instance, one of his requests has been refused with a smile, he takes no notice of the words and interprets the smile as a sign of assent. Through this power of interpreting facial movements he penetrates into our secret thoughts. By a strange turn of irony, however, he considers that adults are very dull-sighted. All this has been splendidly expounded by Tolstoy as I have shown by several examples in my book *Tolstoi Educateur*.

In addition we are apt to be very blind to the child's capacity for suffering—silent suffering. This fact also has been admirably treated by Tolstoy. George Eliot and Disraeli, too, recognised the

irony contained in the expression “the age of happiness.” Spitteler talks of the distress of a child on a rainy day. To him it appears that the rain may last for ever. The child lives in the immediate present; therefore his joys and sorrows are whole-hearted. His physical and mental sufferings, for the time, fill the whole world of time and space. He cannot get away from them. They possess his whole being. Jean Christophe experienced physical suffering of this kind. “It seemed to him infinite like his own soul.” But soon mental suffering took hold of him and an experience of injustice caused him to feel that a disruption had taken place in the moral order of the universe.

Similar to this is the suffering which takes place in a child's mind when he is punished without knowing why. The child disobeys and commits faults quite innocently. Little Carl Spitteler suddenly finds himself, without meaning to go there, on the bank of a canal which he had been forbidden to visit. Children are often punished for unintentional disobedience of this kind and, if they are not old enough to consider this treatment unjust, at any rate they consider it very wicked. Jean Christophe is beaten because, in an access of joy, he gives way to laughter; he is beaten because he explores, with astonished wonderment, all the parts of his little person. He is beaten time after time and never knows the reason why. We punish children for certain actions without enquiring into their causes, which may be innocent and indeed praiseworthy. Thus little Serge in *Anna Karenina* is scolded for not knowing his lesson, when, as a matter of fact, he had been employing his study hours in making fine resolutions and had worked himself into a state of great enthusiasm for his projects. What a terrible mistake to scold a boy for such a thing!

This is all the more to be regretted because the child has a great need of tenderness, and by incidents of the above kind he feels himself repulsed at every turn. The child Tolstoy had a heart bursting



with love: Jean Christophe also. "How he loves everything! Everybody and everything! Everything is good, everything fine. . . ."

But the need for the expression of affection is held in check by the child's pride of which we have already spoken. The more a child feels himself repulsed, the more he is treated as a child, the more he takes refuge in his self-pride. He soon develops a certain shyness in his words and gestures, and this may spread to all his impulses. He ceases to ask questions about what he does not understand, he is afraid to be considered stupid or he shrinks from the humiliation of being told that he is merely a child. He also feels what one might describe as a shyness in his dreams. This point has been beautifully treated by Georges Sand.

We are particularly interested to-day (from the point of view of the new education and the *école active*) in the observations made by our authors on play and the first activities of the child.

Play is the type of activity proper to childhood. But in order to understand play aright one ought to recognise its close connection with phantasy. Play, like dream-phantasy, is the overt expression of repressed instincts or instincts in process of formation—a definition which unites the theories of Karl Groos on *Play* with those of Freud on *Dreams*.

We know that the child dreams when quite awake. Georges Sand has described certain hallucinations which she experienced in this state. The child therefore is subject to illusion. And this illusion to which he yields himself is one of the joys of play. But it is not the essential feature of play. All children do not experience this illusion to the same extent, and even those who experience it most do so within definite limits. Spitteler, on one occasion, yielded himself so thoroughly to the spirit of make-believe as to beat a friend until the blood came. His friend was taking the part of

an enemy, and Spitteler, of course, was beating his enemy and not his boy friend. Nevertheless, he affirms categorically elsewhere: "The child in play is quite aware that a wide gulf separates reality and the creations of his imagination."

From this we must conclude that in play there is not only the joy of illusion, but also the joy in activity. In this way, according to Spitteler, we must explain the particular pleasure taken in planting nails.

Duhammel understood the connection between play and phantasy very well. Play, according to him, belongs to the dream—the dream issuing in action.

He remarks concerning the small child, "To play, for him, is to dream with his whole body." And further on, "The little man loves nothing but play: play is, for him, work."

To understand the child it is necessary to understand the true nature of play—and play is a very complex idea, contradictory in its essence, being neither reality nor illusion, but a thing at once illusory and real, at once actuality and dream. Nothing resembles play so much as art, as has been recognised for a long time. And this bring us back, by way of conclusion, to the idea with which we started; namely, that the true teacher, who wishes to avail himself of the assistance of psychology, must not disdain what the artist is able to teach him. One can go further and say with William James, "If psychology is a science, teaching is an art." Every true teacher is something of an artist, and he who is not remains an outsider in matters of education. "It seems to us probable," writes Pierre Bovet, "that poets and artists, by reason of a special fineness of soul, have from their very earliest years, intellectual and emotional experiences of a very vivid character; and perhaps this particular spiritual quality of the artist is indispensable to those who would successfully listen to, and understand, children."



# Education and Sublimation of Instinct

By Dr. Ovide Decroly

*(Professor of Child Psychology at the University of Brussels)*

*(Résumé)*

MAN is distinguished from the animal kingdom by intelligence and by the power of speech. Intelligence has enabled him to adapt himself to the complexities of life.

The educator has to prepare the child to adapt himself to our highly complex social system, not forgetting that the child has to recapitulate the fundamental experiences of the race. He is an active being born into a world of activity, instincts are the motives of actions, and they are often in conflict; intelligence is the instrument of choice amid conflicting motives, it selects those which shall determine action, it also modifies the instincts and, when highly developed, it sublimates and renders them less sensual and animal and more social and humane.

There is a school of thought in the New Education movement which believes in leaving the child to Nature and letting him grow alone without any interference from outside. There is also another school which believes that to leave the child entirely alone is a psychological error, that the consequences are often dangerous, that we have no right to play a negative rôle in the child's life, and that, left alone, he will not really obtain true freedom, for he will be a slave of his own desires, but, assisted by the educator, he will be able to obtain a greater freedom and self-control and wider liberty than if left to himself.

The child is born into the world with the instincts that spontaneously make for his protection and growth, but it is through education that he will develop the psychical processes, such as his critical faculty, power of judgment and synthesis. It is believed that there is a definite conflict between the emotional and mental aspects of one's nature.

Again, there is a school of educationists who believe that the bringing into consciousness of the subconscious is the only really important part of education, whereas there are others who believe that the development of the intellect is of supreme importance. There can be no generalisations in education. Every child must be individually treated, and the educator must be particularly flexible in order to adapt his methods to individual needs which may vary according to sex, age, and type. For instance, woman possesses, as a rule, more of the natural instincts of emotion, whereas man is dominantly intellectual. It is therefore necessary to accentuate sometimes one side of the child's nature, sometimes the other, according to the individual need of the moment.

One can study the mechanism of natural instincts of which imitation is the chief. There are several kinds of imitation, the animal or reflex imitation, which is in operation when one person yawns and all around immediately follow suit. Then there is imitation by suggestion, which demands a certain amount of intelligence and comprehension of words to understand the suggestion and carry it out. But a still higher form is used when the suggestion is connected with moral qualities which require that the child shall have developed through inner experiences before they can be comprehended. An idiot, for instance, cannot react to any moral suggestion, for he does not possess the intelligence to comprehend it. The higher form of imitation includes all instinctive tendencies. For instance, social service, worthy social conditions, depend upon education; for it is necessary to have an intellectual conception which indirectly calls upon



the natural instinct of sympathy, and this will result in action for the benefit of others.

Up to now the masses have only been touched by calling upon their lower instincts, their inferior tendencies. The instincts of fear and hunger have been used by the leaders who wished to arouse the people for purposes of their own.

It may be a slower road, but the one safe and sure method is to develop the intelligence of the masses, for only in this way will it be possible to enrich their higher sentiments. It is true that occasionally great ideals have been manifested by uneducated and unintelligent men, but these cases are rare. Conviction, belief, faith are stronger than the lower tendencies, and many a man has sacrificed his life for his faith, but such actions are the result of thought, for unless, through thinking, a man has comprehended the meaning of life, he is unlikely to have any degree of stability in his faith. Though he may have been aroused temporarily by some great ideal, it very soon loses sufficient potency to arouse him to action, unless thought has been awakened.

Even the natural instincts require intelligence. For instance, the maternal instinct may be ill-used by the savage or uneducated woman, and bring harm to the child. The mother who spoils the child is not using the maternal instinct in the higher sense, for she is allowing the higher self of the child to be dominated by the lower. Again, the mother whose maternal instinct is so strong that she keeps her child subjugated when past the age of childhood is preventing the free development of her child's psyche. Therefore, the maternal instinct must be guided by intelligence

in order to reach its highest point. Again, with the combative instinct, intelligence is required to sublimate this and to raise it from its earliest stages of physical fighting for life to fighting for life through the means of life, such as money or power, and, further, to fighting based on motives of health and prosperity for family, and nation, and the world, and lastly, to fighting for liberty, justice and other abstract qualities.

In the same way the other natural instincts, guided by intelligence, can be sublimated and used in their higher sense for the benefit of humanity, as for instance, the instinct of self-pride or of sex.

There is no real difference between emotion and mind except that desires often draw intellect down in the scale of morality, but this is exactly why education should strengthen the intellect in order that it may control the emotions. I therefore believe that education should develop intellect. The mistake of the past has been that the education of the intellect has been of the wrong type, for it was imagined that intellect was built by external means, whereas intellect must be gradually evolved from within. The small child is unable to exercise intelligence, but he has all the natural instincts and emotions, and these should form the foundations for the awakening of intellect. The New Schools have demonstrated that intellect is best formed by allowing it to develop naturally, and by activity, for the small child is naturally active. I would therefore urge that all educators should understand the sublimation of natural instinct through intellect, and so enable the child to use this great power, which every one possesses, to help him to become a self-controlled human being.



# The Educational Institute of the Austrian Confederation

(BUNDES ERZIEHUNGS ANSTALTEN)

*Report of an attempt to apply the ideals of modern schools to a large state school*

By Dr. Otto Rommel

*Director of the Bundes Erziehungs Anstalt of Breitensee (Vienna XIII)*

(Unrevised Translation)

My report concerns four years of the history of the Bundes Erziehungs Anstalten (B.E.A.).

I may be accused of pleading for a purely personal cause, but this summary must be taken rather as an example of the application of the great principles set forth by MM. Ferrière and Tobler.

The reproach that the intransigent school reformers cast at the State schools is that they are founded on a mechanistic conception of the spiritual life, that they could only be institutions destined for the dissemination of intellectual knowledge, starting from the postulate that the brain of the child is a *tabula rasa* where the State proposes to register what it pleases; in this way these schools could only hinder the natural growth of the child by repressing and deforming the instincts.

Strictly speaking, individual education would require a separate teacher for each child. Between this ideal and the present state of the school system, one can imagine a series of possibilities. The *Land Erziehungs Heime* (L.E.H.) are one of these realised possibilities. What is the secret of the success of the L.E.H.? It is that it takes the child away from the abstraction which the class represents to him, and introduces him to life itself, with its numerous possibilities. Doubtless these schools require a higher expenditure from the material point of view as well as from the point of view of spiritual effort. That is why the L.E.H. are only accessible to children of rich parents, without being, in any sense, lucrative enterprises. In this respect the B.E.A. fare better. If the parents have the

means they pay the fees, if not it is the State, and therefore Society, which pays them. Unfortunately the contributors claim a return and make demands which lead to restrictions and limitations. The State will always have a tendency to formulate educational aims which can be measured by means of examinations. The teacher has to oppose these demands, for no programme ought to be imposed on the child from without. Again, the State sets up an obstacle to the exchange of pupils between one school and another, and, finally, for reasons of economy, it keeps to the class system.

Nevertheless these limitations do not make the task impossible. The question of money is the least of inconveniences. If you are able to interest the parents they will contribute willingly to the school life, if not financially, at least practically. A greater difficulty lies in the fact that the masters are transformed into functionaries because of the official character of the school.

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As viewed from the outside the creation of the B.E.A. is due to chance—"to an artifice of the Idea," as Hegel would have said. These institutes are the heirs of the military schools of the old Austria. When it was decided to suppress these establishments in 1918, Herr Glöckel, at that time Minister of Public Instruction, recognised the value of their situation and organisation. He reclaimed six of them for the new schools that he wanted to found. Humanitarian motives impelled this change. It was not possible to put the cadets in the street, although the purpose for which they had been sent



to the schools had disappeared. The same action was taken with regard to officers' daughters. Thus were created six modern schools, four for boys and two for girls. The students who wanted to stay remained there, and those whose parents agreed with the new ideals were admitted.

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The movement for the transformation of the school dates, in Austria, from 1908. The main reason was the increasing burden of the curricula especially in the higher schools, while the universities continued to complain of the insufficient preparation of their students.

Youth itself revolted against the whole system of education which oppressed it. Curtailments were made in the school curricula; vain palliatives, dealing with the symptoms of the evil instead of the evil itself.

One of the principal errors was the premature specialisation in the secondary schools: false selection of children specialising too soon and their coercive introduction into predetermined school plans. At ten years a culture was designated for them and the direction of their whole life determined.

The Austrian school reform carried this selection over to twelve-year-olds. After their four first school years the pupils stayed together for two years more in the secondary school, without studying any foreign language. It is only at the end of these two years that the parents decide, in agreement with the teachers, which language their children will learn—Latin or French. All the other subjects are studied by all the students together. Therefore, there are three classes: those without any foreign language, and those with Latin or French.

To the age of 14 the children are taught together in nearly all subjects. Then another differentiation: Greek and English are added to the languages studied up to this time. There is also a separation of the pupils—on one side the children especially gifted for languages,

on the other those gifted for natural sciences, technical studies and mathematics. Therefore there are different sections: superior secondary schools for classical studies, modern literature, mathematics, technical studies in laboratories, and lastly, for studies in German. This last section is destined for the pupils who, without special aptitudes for foreign languages, are nevertheless more capable of scientific, philosophical, and historical studies than for manual and technical activities.

\* \* \*

This is the outline of the B.E.A. The principal object of these institutions is not to transmit knowledge; their task is mainly educative. They have found great difficulties in this respect. The arrangement of the buildings is imbued with the old militarist spirit: huge rooms and some tiny offices. They have, however, succeeded in transforming some of these big rooms into habitable medium-sized ones. It was difficult to abolish the old habit of servile obedience. All the previous undertakings aimed at this end: incessant control and prescribed relations between superiors and inferiors. In the absence of officers, the role of supervisors devolved upon the oldest students, who were invested with authority. The principle of the pupils was an irreproachable exterior obedience and between themselves the rule of good-will.

These practices are now being completely abandoned. Bonds of friendship grow up between adults and children. The only authority admitted is that from within. In the beginning no teachers could be found willing to conform to these new principles. But soon enthusiastic people appeared and took up the new task. At first the distinction between professors and masters was maintained because the State professors have only seventeen to ten hours of work a week. But soon many masters willingly renounced this privilege and put their whole life at the service of the collective school life.

In the B.E.A. physical education and



hygiene have a great importance. Sports are not enough. Alcohol and nicotine are not used. The work is sane and useful. About four thousand square yards have been appropriated for agriculture. Trees have been cut down and other similar tasks accomplished. The cadets were at first opposed to it. They had formerly disdained handicraft, but very soon they were captivated by the ardour of the other pupils. Workshops were established. Several parents contributed in cash, material or work. There is, among other things, a book-binding shop, all the books of the school and the library having been bound by the pupils. The pupils do carpentry work, and the rooms are decorated by them. The children show very inventive brains. At first the masters did not themselves take part in this activity, but they soon recognised the didactic possibilities of the children's spontaneous activity.

The teaching of physics is associated with the work in the shops, the teaching of botany with the construction of the greenhouse. All this has an artistic

stamp, conforming to the Austrian character.

It is important that all these reforms should be applied as soon as possible to the whole of the State schools. It is for this reason that experiments like the B.E.A. are useful for the future renovation of the school. Let us hope that the boarding school will not be the school of the future, that the family will be very soon capable of conforming itself to its educational task. We should prefer day schools situated outside the big towns, easy to reach by direct lines, where children would spend their days studying, working in the shops and in the gardens. They would return to their families at night.

To some, M. Ferrière's principles in *Transformons l'Ecole* may seem Utopian. We have made realities of them. The task is not finished, especially in connection with the education of the masses. But the results, as they are, are convincing. They will be fruitful in proportion as the new methods are perfected and used throughout the State schools.

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(1) At the end of this lecture M. Ferrière announced that one of the B.E.A.'s and several other new schools in Vienna were in danger of being closed by the Commission for Economy of the League of Nations. A telegram was sent from the Congress begging the Commission to safeguard these schools in the interest of world-wide reform in education.

(2) M. Ferrière, 45 Florissant, Geneva, has opened a fund in order to collect 1,000 francs (Swiss) with which to publish M. Jean Dupertius' book on *Les Bundes Erziehungs Anstalten*. Members of the Congress are asked to help this effort.



# School Reform in Austria

By Otto Glöckel

(Late Minister of Education, Austria; Pres. Board of Education, Vienna)

(Unrevised Summary)

THE reform of education in Austria began after the overthrow of the Government in 1918.

The first step was the gradual specialisation of the Board of Education, the legal being replaced by the teaching profession. Nowadays members of school authorities must themselves have been teachers. A department for school reform was affiliated to the Board of Education, the aim of which was to substitute direct contact with teachers in place of the usual system of rules and regulations. To this end, the official journal was converted into an educational paper entitled *Volkserziehung* ("Education for All"), the first part of which contains directions, whilst the second consists of educational essays and articles dealing with their practical application. Every school receives this journal, which is read by all teachers. Another means of connecting the central board with the teachers is the Chamber of Teachers, a purely official body, representing the teaching profession, and in which teachers of elementary and middle schools unite with university professors in working for a common end, thus strengthening the unity of the entire profession.

The next problem was how to bring the average teacher, hitherto often neglected, into touch with the new ideas, since ultimately the success of every school reform depends upon the teachers themselves. At first the new ideas were put forward and discussed at the teachers' meetings held in all parts of the country. Then experimental classes were opened, many communities of teachers founded, and teachers' courses of several weeks' duration held in those State institutions which could offer board and residence. Then special books for teachers were published dealing with the instructional side

of the new education, and two educational journals founded which, in Austria alone, have over 6,000 subscribers. The Pedagogical Institution of Vienna offers the teachers special facilities for continuing their education, as does also the Institute of Experimental Psychology under the able direction of Dr. Karl Bühler. At this moment a central educational library with reading rooms for teachers is being opened in Vienna. Full advantage is taken of these opportunities of further education, and teachers of all political parties and religious creeds are working for the new ideas.

The next question was how to obtain the co-operation of the parents. The new education aims at uniting school and home in work towards a common end. Every school now has its parents' union.

The parents' evenings are intended to be educational; lectures are given on questions concerned with hygiene and education, school work is described or a demonstration lesson given. It is evident that the parents acquire more respect for the teachers if they get to know them in their work. Experience has also shown how ready the parents are to sacrifice themselves and how eager to help once their interest has been aroused.

The education authority in Vienna is a democratic body, on which the teaching profession is represented by a strong contingent of elected members. School reform in Austria has now reached the following point:—the reform of the primary school has been completed, the reformation of the middle school is beginning, the continuation classes for teachers are in full swing, and the co-operation of parents is assured. Splendid work is being done everywhere, the delight with which both pupils and teachers labour is most evident.



# The New Spirit of Education in Austria

By Ministerialrat V. Fadrus

(Unrevised Translation)

WE are confronted with the problem of how to find a method of education that shall provide a synthesis of knowledge, work, art, and citizenship.

To achieve this we must take the subjects for study direct from life and not merely from books, thus from the first bringing the children into contact with reality. This is done by means of organised school walks, outdoor lessons, regional survey, and other forms of observation, as well as school journeys. An attempt is thus made to satisfy the child's need for contact with realities, by substituting schemes of progressive study, which lead by divers ways to a definite goal, for the incoherent mass of detail prescribed by the old curricula.

In Austria these schemes of education are provisionally worked out by specialists for the three groups of schools, primary school (6-10 years), middle school (10-14 years), upper school (14-18 years). They are then discussed by the teachers and applied experimentally for several years. Only then are they definitely adopted.

The demand that the subjects of study be drawn from real life necessitates the linking of the home and its environment with school, during the first years of school life. In order to meet this need, the teachers investigate the educative material in the different districts; thus they themselves have collected many historical, geographical, and other data, and recorded them for school use. In the middle and upper schools the study of life is extended to include the various nations and civilizations of the world.

The old type of school stressed the importance of the reading book. In this new and more vital education, life itself furnishes the material for study, and should inspire our reading books. A beginning has been made by the publication of a series of small and attractively

illustrated books for children of different ages, the contents of which are instructive as well as entertaining. There are already five or six such volumes for each school year, and of these each school library has an ample supply.

The whole of school life must, however, be based upon the understanding of child nature, and in order to assist the teachers in their work for this end they are encouraged to study each individual child from a practical psychological standpoint. Judgment of a pupil is therefore based upon knowledge of his essential tendencies, and not merely upon the place he takes in class. We are trying to put the work-school ideal into practice, allowing individual experience to lead the way to individual action. More and more the teacher effaces himself, leaving the class to do the work. Many forms of physical exercise and handicraft are practised, some of which involve individual and some collective work; the principle throughout is education of the child for life in community. The school is intended to meet the needs of the whole nation, therefore the middle (secondary) school is organised as a continuation of the primary school. In order to allow for the different rates at which children work, A and B classes are provided which run parallel with approximately similar plans of study. At present there are in Vienna six of these experimental schools.

The movement towards educational reform in Austria was initiated by the State at the time of the Revolution, and it is continued by the State with the co-operation of an actively participating democracy.

The ideal we would help the child to express in his life in the community is to be found in Pestalozzi's words: "Not for myself but for others."



# Modern School Legislation in Germany and the Fellowship Schools of Hamburg

By Peter Petersen, Ph.D.

*(Prof. of Pedagogy at the University of Jena)*

THE new Constitution of August, 1919, shows how deeply the entire German nation concerns itself with education and culture, for it contains a long section on "culture and school," setting forth the newest and most progressive ideas in education, the carrying out of which has necessitated new legislation. Until 1919 all school and educational questions were settled by individual States, but now a whole series of questions must be solved by national legislation and the solution put into practice by the various States.

To the newly formed national Department of the Interior of 1919 a school department has been added whose task is to prepare the new legislation in education for the Reichstag. In April, 1920, the Primary School law was passed which provided that all children should attend the State Primary School at least for the first four school years, and that private schools (except in special cases for somewhat abnormal children, etc.) were to be abolished by 1929. At the end of 1921 the religious instruction in State schools was regulated by law. For the child to participate in such instruction the consent of the parents was necessary, and of the child also when he had attained the age of 14 years.

In the absence of fundamental laws a committee of experts from the different States can be appointed by the Department of the Interior and called together to outline and bring into harmony the school procedure of the different States. The great freedom of these single States on these cultural questions will prevent Germany from ever having a uniform school system or even a State school. With the disappearance of the private school private initiative will not be

weakened, but will be able to develop more and more in the really free and varied national schools.

The greatest progress in school legislation has been in Thuringen, Hamburg and Saxony, easily followed by Baden, Hessen, Württemberg and Prussia, especially in the district of Frankfurt-on-the-Main.

But in Germany it is not a question of a reform directed and imposed from above, but of one growing up from beneath, from the teachers in close association with the parents. This gives the champions and friends of the new education a sense of peace and security in all they do. They know the new movement is irresistible, the genuine expression and desire of the soul of the people, an expression of a new civilization.

Of all the German States, Hamburg has made the greatest progress. Hamburg has always been a republic. It has always given its teachers great freedom, so that even as early as 1900 the teaching profession occupied a leading position in matters of school reform. Thus it came about that the first three experimental schools were established in 1919 under the name of Fellowship Schools. Three teaching bodies were formed spontaneously among teachers, men and women of the same ideals, and each obtained a school, but it was left for the parents to choose whether they would send their children to these schools or not. To-day there are nine experimental schools in Hamburg, but altogether twenty-four schools, about one-tenth of all the schools in Hamburg, are imbued with the spirit of the New Education and are united in a free school community.

There are schools of the same kind in



Leipzig, Chemnitz, Dresden, Hellerau, Berlin, Magdeburg and other places. It is incorrect to speak of them as experimental schools in the sense of schools that are trying or initiating something which will later be copied by others. It is much more a question of a new spirit, a new school attitude, which is spreading irresistibly, from teacher to teacher and from school to school.

The rapid spreading of this spirit in Hamburg is due to free and far-seeing school legislation. At Easter, 1919, about two hundred and eighty headmasters were dismissed. They could be re-elected to the same or to different schools, or could accept pensions. To-day, there are no headmasters except those elected for a period of three years by the representatives of the teachers and parents.

At the same time, in all schools, councils of parents have been formed consisting of nine parents chosen by the parents and two teachers chosen by the teachers. In all the schools, too, there is direct government by these councils of parents and teachers.

Between the individual schools and the highest authorities there is also the "schulbeirat," a parliament of one hundred teachers and one hundred representatives of the parents. These can separate into two chambers to take coun-

sel in questions which seem especially to concern the individual groups, but all decisions must be confirmed by the group as a whole.

In the new schools the grouping of pupils proceeds from different motives; often they are grouped according to age, but more frequently according to comradeship. In the higher school it is more a matter of age classes, but in the earlier years, after the children have passed the test of the first school year, they are left in peace as much as possible to develop without interference. At about the age of 15 or 16 years the necessary differentiations are made for the higher groups, and a further examination is necessary.

In discipline there is neither coercion nor punishment. There is the greatest freedom in the curriculum, and great emphasis is laid upon the maintenance of the true communal spirit in the school.

Another feature of school life is the *Wandertage* or excursion days which are enjoyed by all the Hamburg schools. One day or several days' excursions are made, and thousands of scholars with their teachers wander through the country for several weeks every year.

All these schools work in the spirit of the New Education and are creative units of fellowship and brotherhood.

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*Owing to lack of space it has not been possible to print in full all the lectures given at the Congress. Summaries are printed below, but do not mean that a full report of the lectures will not be published in future numbers.*

### **The Influence of Civic Education on the Moral Development of the State**

*By Prof. Helene Rauchberg (Gewerbeschule—Vienna).*

Prof. Helene Rauchberg, of the Technical School, Vienna, described an experiment that is being carried out in a Technical School for girls from 14 to 16 years of age, to which is attached a Training College for Teachers. Moral instruction is based on practical efforts on the part of the pupils, who are a self-governed community. The girls form

groups for mutual help. In the upper class theoretical instruction in citizenship is added to the practical efforts of the class community.

### **Physical Education and the Laws of Life**

*By Prof. Dr. Margaret Streicher.*

Dr. Streicher emphasised the necessity of physical education being permeated by the principles of the New Education, and thus substituting for the old mechanical and often militaristic exercises natural exercises based on biological laws.



Physical education should aim at raising the standard of life and should not be considered the privilege of the upper classes. The aim is not to carry out exercises, but to grow healthy, and the test of the system is the physical condition of the individual and not ability in well-drilled movements.

### **The Teaching of Modern Languages based on Experimental Psychology**

*By Prof. Elsa Köhler (Vienna).*

Prof. Köhler explained the great changes which the teaching of modern languages had undergone since 1870, when people began to realise that knowledge of rules of grammar did not mean knowledge of a language itself, and the Direct Method was introduced. Unfortunately the war interfered with the development of linguistic study, but the speaker hoped her colleagues in all countries would pursue psycho-linguistic investigations and meet in international congress. Every child must be individually studied, for, the different types such as the purely auditive, visual, motoric or mixed, require to be taught differently, and much time and energy could be saved by grouping special types together. The speaker having started studies of phonetics based on psychology holds that the chief means of teaching a language are orthoepic exercises, namely, phonetics, rhythmic and melodic exercises. Becoming conscious of the function of speaking depends on the localisation of the organ sensations—as soon as this localisation is established there is a connection between the representation and the production of sounds which psychology pronounces to be a kinesthetic one. The secret of orthoepics is to train the pupil so that the representation of sounds automatically produces the corresponding movements. In a beginners' course the development was divided as follows:—

*First stage* — building up of the language—2 years. Preparation—orthoepic training. First phase—predominance of linguistic understanding. Second phase—predominance of speaking. Third

phase—predominance of linguistic order.

*Second stage*—deepening of linguistic knowledge (2 years).

*Third stage*—use of the language for higher purposes (2 years).

The speaker believed that language teaching based on psychological investigations might contribute to the mutual understanding of future generations.

### **M. Jean Le Gall's Method of Handicraft**

*By Mdme. G. Brial.*

Mdme. Brial spoke of M. Le Gall's method of handicraft for children of 4 to 9 years of age. M. Le Gall, a sculptor and French teacher, has been experimenting in an Ecole Maternelle in Paris (Ecole Jeanne d'Arc xiii arr. Paris) with great success. The children have learnt to weave woollen dresses and carpets (point des Gobelins et tapis d'Orient) and also braids in the Egyptian style. Catalogues of the special looms and apparatus can be had from M. Le Gall, 195 bis, rue de Vangirard, Paris xv.

### **Education in Jugo-Slavia**

*By Mlle. Vavra.*

Mlle. Vavra suggested that the Federation of Teachers in Jugo-Slavia might, as an association, join the New Education Fellowship. The speaker also reported that a Montessori school had been started in Belgrade and co-education had been introduced into the State schools.

### **Education in Armenia**

An Armenian representative gave a graphic and moving picture of the terrible plight of his country, many of the teachers having been massacred. Intense suffering existed among the children, and the educational activities of Armenia were chiefly the upkeep of orphanages supported by foreign relief societies. But, such is the courage of the people and their desire to re-establish the education of the children that whenever a few Armenians secure a foothold in the Syrian or Mesopotamian deserts, a sickly and hungry mother, sister or teacher could be seen teaching the children to write in the sand with their fingers.



### **The Progressive Education Association**

*By Dr. Stanwood Cobb.*

Dr. Stanwood Cobb, Chairman of the Executive Committee of the Progressive Education Association of America, founded in Washington in 1919 with the aim of bringing together all those interested in the new education, gave a general outline of the movement, which is very similar to the New Education Fellowship. During the four years of its existence the Association has attained a membership of 2,000, representing forty-six States. Four successful annual conventions have been held and sixteen bulletins published consisting of monographs on different phases of the New Education. Dr. Cobb hoped that a practical way of co-operation and affiliation would be found which would link his movement with ours, forming an outward bond between two groups already joined in spirit and aims.

### **Growth of the Junior Red Cross in the U.S.A. and its Relation to the School Programme**

*By Miss E. G. Benedict (Director of American Division).*

### **The Spread of the Junior Red Cross in Europe and Organisation in the School**

*By Howard H. Barton (Director of French Division).*

### **World-wide Development of the Junior Movement**

*By Lyman Bryson.*

The above three speakers told the Congress of the development of the Junior Red Cross on a large scale. Twenty-five countries have already organised branches, while others are contemplating doing so. The aim is to provide opportunities in the schools for practical work, which will bring home to the children in a convincing way their relationship with others and their responsibilities concerning them, in other words, the Red Cross initiates practical lessons in citizenship.

In 1922, at the meeting of the General Council in Geneva, it was recommended that the Statutes should include the following:—

“The Junior . . . Red Cross is organised for the purpose of inculcating in the children of its country the ideal and practice of service, especially in relation to the care of their own health and that of others, the understanding and acceptance of civic responsibilities, and the cultivation and maintenance of a spirit of friendly helpfulness towards other children in all countries.”

The Junior Red Cross comes not as a new organisation to add to the already long list of societies working for the good of mankind. Instead, it comes to train the children to co-operate with whatever may already be working for communal or national betterment, to interpret existing movements to the children. For instance, in countries such as Czecho-Slovakia, Jugo-Slavia, Bulgaria, and Poland, by the introduction of the so-called Health Game, the children were taught simple rules of health and cleanliness which they carried on as far as possible by themselves. Again, in Austria and Jugo-Slavia the Red Cross were largely responsible for the installation of baths in the schools, for the raising of money for the relief of needy children by the children's own efforts, for the making of crutches, splints, bandages, and clothes in the schools for poor hospitals for children, for the equipment and development of playgrounds for poor schools, and for the establishment of school libraries.

The aim of the Junior Red Cross is education and not relief. Its contribution to the humanitarian movement is measured not by the amount of money collected, but by the extent to which children learn effort and action. The theme of the Congress, “Education for Creative Service,” which is another way of saying “teaching by practice,” is the basic idea of the Junior Red Cross.



# World Literature for Children

By Helene Scheu-Riesz

(Unrevised Notes)

THERE are rumours that some men of science are at work inventing a new poison gas for the next war. There is nothing new about this. A certain poison gas has long been in use among the children of the world. It is to be found safely bottled up in school-readers. This is not an exaggerated statement, as will be shewn from the following extract from *Vie Pédagogique*:—

## LET'S HATE HATRED.

“By chance a little book has come into my hands, one of a series now in use in the elementary schools: *Readers for Children*, by Mr. Fournier, school-director. At first glance this book resembles all the others of its sort: harmless stories with the usual moral, and little nature lessons with illustrations, quite well done, too.

But let's just go through it from end to end, till we arrive at the last chapter: Stories of the great war. Here we read:

‘No. 37.—The little mutilated ones.’

‘A little Belgian boy from Dinant enters. . . The poor child, whose mother has fled to us, has both his hands cut off. The Germans have treated him in this cruel way. They have also killed his father, his sister, and his big brother.’

‘Some minutes pass. You can hear the sound of crutches in the corridor, and another schoolboy enters, wearing a police bonnet over his ear. He has got one leg only. . . A bomb thrown by a Taube, at Crepy, has torn off his leg, and killed his grandmother. . . What have they done, these poor children, to be mutilated like that? Oh, wicked Germans, the children of France will curse you for a long time in their hearts. . .’

‘No. 38.—The wooden gun.’

‘Plan, rataplan . . . go on, march . . . aim . . . fire!’

‘The children in a little village in Lorraine are playing like that. . . As their fathers are fighting in the war, they are doing it, too, in their way, and are winning battles.’

(Follows the much-exploited history of the child, who, having aimed at a soldier with its wooden gun, was killed by a bullet.)

‘Let's hate hatred,’ Anatole France said in his speech at Tours. It would be a waste of time to give a long comment on these stories. To make sure that everybody knows it, the author takes pains to impress upon us the idea which led him to publish his book. Here it is: ‘Try to understand the sense of these little tales. Perhaps one day, when you are grown up, one of them will come back to your memory, to preserve you from doing evil, or to invite you to some good deed. The first book of the school-boy is the one of which the memory fades least.’

Isn't that an excellent book to put into the fire?”

Why should the art of reading in schools be taught by silly, inartistic texts? Why do we not use the best, most beautiful and purest works of art? A book means more to a child than to a grown-up person. The child's whole life goes into the book, and the life of the book streams back into his soul. And yet we surround the child with the vulgar and the shallow, while the company of the immortals is waiting on our bookshelves. Could not these books be used instead of the dreadful literature for the young “that the educators of the eighteenth century have started and that has corrupted the literary taste of ten generations.” My scheme is to form a large international publishing company to pool such books chosen by each nation



and to print them in as many languages as possible. I would like to have a thousand such books for the teachers from which they could choose at least ten copies each year for every elementary school child. The books should be *given* to the child. Boys and girls leaving school would then possess about 100 books containing some of the classics of all times and all nations as a foundation of their own libraries, to be their life's treasure and their guides towards the ideal.

If the same inspiration, the same knowledge, the same beauty could be infused into all the nations a great step would have been taken towards mental disarmament. Let the creative spirits of all times and nations be our leaders and those of our children, and so educate them for that creative service which finds its deepest, most humble and devoted expression in inspired art.

[Ed.—Already 150 booklets have been translated into German and introduced into the Austrian schools in place of school readers. English and French translations are now being undertaken under the auspices of The New Education Fellowship. Some of the booklets are illustrated by pupils of Prof. Cizek, others by pupils of St. Christopher School. Other schools will be invited to co-operate. The price of the booklets has been kept very low (4d. and 2d.), so that children can purchase them for themselves in cases where the school cannot allow them to be kept by the pupils. Teachers are asked to collaborate in the scheme by sending suitable stories for inclusion in the series and also by making the booklets known to other teachers and introducing them into schools. Full list of publications can be had from No. 11, Tavistock Square, London, W.C. 1.]

## The Relation of the New School to State Schools

By Georges Bertier

(*Director of l'Ecole des Roches, Verneuil sur Avre*)

(*Unrevised Résumé*)

STATE schools have looked upon the many private, experimental schools as abnormal, and therefore of no practical use to the State school. On the other hand, supporters of the new schools are apt to regard State schools as outworn, out-of-date, authoritative and dull. This misunderstanding is regrettable as new schools should be laboratories wherein the new methods are tested and proved, to be passed into the State schools when justified.

The following are a few of the principles that have been tested and could be adopted in State schools:—The maximum of air, space and light should be obtained for new school buildings; the school should consider as part of its duty the safeguarding of the body of the child

so that hygiene and physical development should be constantly watched, and all buildings, curricula, examinations arranged with regard to the physical well-being of the pupils; a health record should be kept for each child; games should form part of every school curriculum, and manual work and craft be considered, not an extra subject, but a fundamental part of education and essential to the growth of character; timetables should stipulate class work in the mornings and manual work in the afternoons.

Another reform introduced during the war, which must be continued, is the presence of women in the schools, fostering refinement in the manners and souls of the children. Another innovation has



been the establishing of school captains in the State schools, thus encouraging the initiative of the pupils themselves. The proper training of teachers has not yet been achieved, although it is the constant subject of investigation among the heads of the new schools.

All these points, though matters of detail, have done much to infuse the spirit of the new school into the State

schools, for it is the spirit that matters and the spirit that saves. Both types of school must have a common idea, namely, that the child is not a miniature man, but a being requiring food for body, mind and spirit entirely different from that of the grown man. Both schools must strive for the harmonious development of the whole human being and not merely for a purely literary culture.

## Book Reviews

**Freedom and Growth.** By EDMOND HOLMES. J. M. Dent and Sons, Ltd. 7s. 6d. net.

This is a book of some 300 pages, and consists of sixteen essays on educational and philosophical subjects, one of which gives the book its title.

Four of the essays will be of particular interest to teachers:—*Discipline and Freedom*, *Freedom and Growth*, *The Religious Training of the Young*, and *What Joy does for the Young*. The whole spirit breathing through these essays is that of giving the child opportunity to express that which is within.

The philosophical side of the book is summed up in the words:—"Is man a free agent?" "The freedom of the human spirit is the very counterpart of the infinitude: an ideal to be realised, a prize to be won," so the author states in his introduction.

It is difficult to single out special essays where all are so good, but the *Spirit of the Quest*, with its practical idealism, and the *Real Basis of Democracy*, with its sound economics and philosophy, are written in a rich vein that both charms and inspires, as well as convinces.

A book that should be in a teacher's permanent collection.

J. E. T.

**Our Phantastic Emotions.** By T. KENRICK SLADE, B.Sc. Kegan Paul. 6s. 6d.

Like most of the psycho-analytic books, this is a mixture of good and bad observations. Good observations are direct observations made in a state of freedom from pre-conceptions. This is a rare state, and real psychological observations are correspondingly rare. In actuality pre-conceptions of one sort or another colour and predetermine all observation—either this psycho-analytic theory or that, this prejudice or that prejudice, or a blend of both with an immixture of some third fashion of theorising. Mr. Slade has his own blend as much as anyone, and for those of a similar type as himself it may be useful. For this is what generally happens, that type calleth unto type; and so there appear Freudians and Jungists and Couéists and Anabaptists and goodness knows what besides. They gratify themselves and the more active enjoy quarrelling together, and they all fit everything into one squirrel-cage or the other. But it will not do. The natural course of any rigid theory is that first fantasy begins to overlay any truth in it; then it dies and becomes a skeleton.

But let us criticise Mr. Slade. It is not necessary to do more than take the title of his book. "Phantastic Emotions" is a very good example of mixed observation. For fantasy is one thing and emotion is another. Fantasy, imagination, may be emotional, and emotion may be fed upon fantasy, but the one thing is not the other any more than paper is bread. This is all that need be said, for Mr. Kenrick Slade's title strikes the keynote of the whole book.

**Youth and the Race. The Development and Education of Young Citizens for Worthy Parenthood.**

Edited by SIR JAMES MARCHANT, K.B.E., LL.D. Kegan Paul. 15s.

This Fourth Report of and the chief evidence taken by the National Birth-Rate Commission deals with the following points:—

- (i) Should Instruction in regard to Sex be given to Young People?
- (ii) At what Age should it be begun?
- (iii) What should be its Content?
- (iv) By what Method should it be imparted?
- (v) What is the Agency that it is practicable to employ?

In their search for answers to the above questions the Commission called to its aid witnesses representing Psychology, Education and Medicine. Throughout the evidence, and underlying the central question discussed, is the continual emphasis upon the inter-relation between education and social conditions and the extreme need for improvements in the latter before education can work to the full.

The Report of the Commission is emphatic in its conclusion that sex instruction should be given though it recognises that "longer experience and wider enquiry are necessary for a judgment as to what may or may not be imparted." "A common assumption—that only on the approach of puberty should such instruction be begun, has been entirely disproved by a great deal of the evidence submitted." "The Commission . . . records its conviction that instruction should be given whenever curiosity in regard to these matters appears or when there is any indication of bad habits being formed."

It is deplorable to read that Mr. A. G. Tansley taught his own children the rudiments of sex at the age of 12 years through the dissection of dead frogs. It is to be hoped that teachers will not follow his



suggestion. So much that is implicit in the New Education makes for a relationship of love and service between the human and the animal kingdom and lessons illustrated by dead animals might tend, in the young, to re-enforce the natural instinct of cruelty (mostly thoughtlessness perhaps) which is so abundantly manifest in children of all classes.

"There was general agreement that the preparatory instruction as regards the facts of life, birth and growth generally, in the biological lessons (botany and zoology) might be given to a class, yet the instruction to be given at puberty could be most suitably given to only a small group, and that any personal warning should be given individually." A scheme of continuous and gradual instruction submitted by Miss E. Cooper, of Birmingham, is given in full in the Report, also mention is made of the excellent work in sex education achieved by specially trained teachers in the continuation schools of Leicester.

Perhaps the most important recommendation of the Commission is "that in view of the necessity of competent instruction in the schools of the country, the Commission urges that teachers should be adequately trained to impart it: and that the matter should receive the serious consideration of the Board of Education."

Mr. A. K. Chalmers, Medical Officer of Health, Glasgow, adds an important reservation to the Report:—"too exclusive attention is paid . . . to the moral education of the adolescent, and too little to the physiological training of the infant. The path of the teacher is strewn with difficulties which would tend to become less formidable were education to begin in the nursery more frequently than it does." The findings of modern psychology amply support this view.

An important point made by Miss Norah March throws light on the sex question as a whole and on the new education in particular. Miss March points out that not all the children in our schools will be parents—especially in this age of economic stress and of unequal proportion of the sexes. Therefore the problem of the sublimation of sex energy has to be faced. The teacher comes in vitally here because "the mental process of sublimation is initiated chiefly during the years from four to nine, and if the habit of sublimation is not laid down then, chastity in later life, for highly emotional temperaments, is going to be a highly difficult thing . . . from four to nine the primitive impulses, particularly impulses connected with sex, are being dissociated from the original biological

purpose and are being transmuted into other forms of human mental activity . . . consequently if we do everything we can from young life onwards to interest children in intellectual, artistic and similar matters . . . we give them interests which provide for an unconscious development of sublimation, and which act as compensations for the trials which chastity imposes." This is an important hint to the *new schools* that they are on the right track in their emphasis upon arts, crafts and creative activities of all kinds throughout school life. By sending forth their pupils with wide interests and awakened faculties, they are giving them invaluable weapons for use in the stress that will inevitably come to them in later life.

E. C. S.

**A.B.C. of Number Teaching. Stage 1.** By DR. JESSIE WHITE, D.Sc., 93, Gt. Russell Street, London. 9d. nett.

This booklet is evidently the result of most careful observation and teaching of children. The pitfalls to be avoided, and the difficulties which will be met, have all been self-discovered by the writer.

The booklet is well worth reading for the little gems scattered throughout. The following are but two of them. The teacher "avoids exaggerated praise; on the other hand, she makes him aware of her sympathy." "The teacher's function is to put the child on the right road, not to do his thinking for him."

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## Section for Parents

From our next number onwards we propose to include a special article for parents. On every side we are meeting with new facts concerning the importance of the early pre-school life of the child and the vast influence which the parents, both consciously and unconsciously, exert upon the children. We want to help young parents to keep abreast of these new ideas and to practise them in the home.



















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